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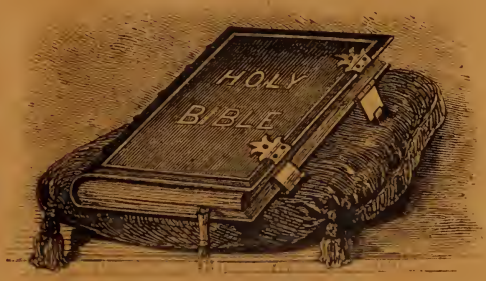
OR,

NEWS OF THE CHURCHES.



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OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

The Irish Church Bill has continued to absorb attention both in England and Ireland. The House of Lords made important changes by which nearly £4,000,000 would have been handed back to the Church, and by which glebes and houses would have been also given to the Roman Catholics and Presbyterians. The House of Commons disagreed, however, with all the more important amendments. None of the amendments met with such bitter opposition from the various sections of the community that may be regarded as specially Protestant, as that in favour of concurrent endowment. It was felt that in this there was an intermingling of the claims of truth and superstition which was dangerous to the State and injurious to religion. The Protestant population in Ireland itself, much as they have generally been opposed to the bill, prefer a disendowment to an indiscriminate endowment policy. The Houses have at last agreed in their amendments, and the bill has passed.

The proceedings begun against Mr. Bennett, on the one side, and Mr. Voysey on the other, are looked to with much interest, as destined to indicate the liberty to be granted within the Church. Mr. Voysey is charged with denying the doctrine of atonement and of justification by faith. On the doctrines, also, of the Trinity and the Incarnation, he gives the most uncertain sound. His representations of the authority of the Scriptures are also very objectionable. Mr. Voysey represents, indeed, the advanced school of rationalism, and the result of his trial, at well as that of Mr. Bennett, will be most important.

The intended Papal Council to be held at Rome is creating the most serious difficulties. It is to be conducted under ultramontane auspices, and is expected to pronounce against all the Liberal tendencies of the different governments of Europe. The Pope, who is a helpless tool in the hands of the Jesuits, is determined to make it the instrument of promulgating as dogmas, not only the immaculate conception, but the ascension of the Virgin, and of asserting papal infallibility in all questions of doctrine, if not also of faith. His view of modern society, against which in its tendencies he is determined resolutely to contend, was conveyed a few weeks ago in sentences addressed to the "Sacred College" with much agitation. "To-day," he said, "we see revolution, with socialism in its suite, condemning and denying religion, morality, and God himself. . . . . If sovereigns adopted good principles, how much more easy would it be for them to govern the people. As God overthrew the first revolutionists, so will He overthrow these." The governments of the Roman Catholic countries, as Austria, Bavaria, Italy, and Spain, see that this council is to be used, if possible, for the overthrow of their newly-born liberal institutions, and are determined to resist it. In Roman Catholic Germany there is also among many churchmen a determination to resist the spiritual encroachments of the Papacy. The more enlightened among them have been shocked by the disregard shown by the Jesuitical party to the traditions of the church, and the independence of councils, and also by the method in which the Pope decides controversies

offhand which have been maintained within the church for many centuries. A strangely worded protest against this state of things has been presented to the Bishop of Treves, in which, among other things, the Index Expurgatorius is attacked as unjust and injurious to the progress of theology. It appears not at all improbable, that, if the Pope and his council adopt, as intended, a high-handed policy, there may be a separation in the Romish Church in Germany, and possibly in Italy and other countries also. It is said on the continent that Archbishop Manning is one of the most vehement advisers of strong measures, and his name is anything but popular among the German Roman Catholics. It will be a strange retribution if the enthusiasm of the English perverts help to drive the Papacy to extreme measures, by which it will injure its position in the countries which have been its strongholds since the Reformation. There can, we think, be no doubt that it will be utterly in vain for the Pope to attempt to force back the continental governments to an anti-liberal policy, and that, if he pursues the attempt, he will only weaken and ultimately destroy his own authority. Nothing could be better than the adoption of such a course for the extension of scriptural and Protestant opinions.

It is stated that the Emperor of Russia has published a ukase by which the hereditary Levitical character of the priesthood, numbering with their families nearly 700,000, is for ever abolished. It was about the time of Peter the Great that the priestly character first became hereditary in Russia, and formed a caste among the lower classes of the population. The chief object of the present ukase is said to be to raise the social status of the priesthood. Great poverty has arisen among them from the excessive number of parishes and priests, the former having to be created for the latter. There is to be a new distribution of cures on the basis of population, facility of communication between villages, &c. Each parish will be served only by an incumbent and "psalmist," the office of deacon being abolished, except in the capitals and cathedrals. The office of "psalmist" is important, as no instrumental music is permitted. Other ecclesiastical reforms are also in course of preparation.

The various missionary enterprises in Southern Europe continue to prosper. Especially in Spain the work seems to be abundantly successful; but in Italy, too, much steady advance is being made by the Waldenses, the independent churches, the Wesleyan, and other agencies. Gavazzi, whose work, at least as a pioneer, is important, has established himself at Venice. In the churches at Madrid most eloquent and enlightened speeches have been delivered on the subject of religious liberty. The seed sown by the Inquisition in Spain during centuries is springing up in a manner not expected. Its horrors are constantly referred to by the Liberal orators to show the necessity of resisting ecclesiastical domination.

The missions in India are making constant progress in the matter of self-support. We recently published a letter on the subject from Mr. Smith, of Delhi. Many of the native churches are trying to adopt the system of tithes, in which they set a worthy example to the churches at home. The American mission at Ahmednugger have adopted the system, and, last year, they raised a large sum. The zenana work is becoming every day more popular with the natives. One of the ladies engaged in this work in Calcutta says, that when she first went there, not one woman in a thousand knew a letter; but now there is scarcely a respectable home where one cannot read; and such is the desire to learn that they get the boys often to teach them after school hours. This is a most important feature of missionary progress.

The Church of Rome, under the auspices of France, is putting forth great efforts in China. It is building a large cathedral in Pekin, which will be one of the most splendid buildings in the city. It does everything in its power to make its worship attractive to the Buddhists, adopting designedly many of their rites.

The English and American missionaries are rapidly completing their translation of the Bible into the Mandarin, or official language—the language which is spoken through the northern half of the empire of China by, it is said, two hundred millions of people. The Bible has been hitherto rendered into the general written (unspoken) language of the whole empire; a language which, though it is the one in which nearly all native books are printed, is understood only when addressed to the eye, and is never used anywhere in the empire as a spoken language. It has also been translated into the spoken language of the southern portions of the empire. This, however, is the most important enterprise of all.

We hear much still of the kidnapping system in the Pacific. The missionaries in different islands make constant reference to it. It is evident that strong measures must be adopted by our

Government as to Queensland, if the practice is not effectually put an end to by the colonists themselves. Numbers of poor creatures who are carried off die on the passage.

Dr. Schaff, who is visiting England and the continent for the purpose of making arrangements for the great Conference of the Evangelical Alliance, to be held at New York next year, has succeeded admirably so far, and the meeting is likely to be one of great importance. One good effect, among others, will be to promote good feeling between England and America. Much will be done also to stimulate, throughout the world, the great missionary enterprises of the Evangelical Churches. The more that the truly Protestant Church of all orthodox sections can exhibit its essential unity the better.

The Tauchnitz edition of the English New Testament, which is the present version, annotated from the three best manuscripts, has been remarkably popular; 25,000 copies have, it is said, been sold. Professor Max Müller is translating, in an edition of eight volumes, the Sacred Hymns of the Brahmins.

PILGRIM MISSION OF ST. CHRISCHONA, NEAR BASLE.

THE following communication is issued by the well-known Dr. Krapf. It is addressed to the friends of the mission :—

You have already heard that it has pleased our Lord and Master Jesus Christ, in his unsearchable wisdom, to take unto himself, within a few months' time, the two oldest members of our committee, *i.e.* our beloved Father Spittler, and the principal of our college, the Rev. C. F. Schlienz. It was the duty of the surviving members to endeavour to fill up the void, so that the important work might suffer no interruption. The Lord Jesus, who rules and governs the hearts of his servants, and to whom with earnest prayer we looked up for guidance and direction, helped us in these our endeavours; and we hope now with renewed strength and faith and love to carry on the work committed to us. We have taken the visible blessing with which God has crowned this work as an earnest and token of his divine approbation of the principles upon which it has hitherto been conducted; and what we have now to do is, to go forward in the strength of our God.

The wish has been repeatedly expressed that a distinct statement of the objects and aims of our society should be given, as, in consequence of Mr. Spittler's death, many of our friends seemed to be in uncertainty as to the continuance of the work. It is in compliance with this request that the present report is now published. We wish, in a condensed form, to give an account of the past *History of our Mission*, and then to sum up the *principles* upon which it is carried on.

It was between the years 1820-30 that the thought of propagating the Gospel by the instrumentality of simple artisans first arose in Spittler's mind; and not many years later he was enabled to send a few uneducated but truly devoted men to Austria and Belgium. This was the first germ of the Pilgrim Mission. In 1835 permission was granted by government to found an institution for the Pilgrim Mission; but it was not till 1840 that the institution was called into life. The work began, small as a grain of mustard-seed. A ruined church, St. Chrischona, situated on the summit of a wooded hill in the neighbourhood of Basle was chosen as the spot, and a single pupil constituted the whole establishment. This young man made a home for himself in one of the chambers of the desolate church; sought to build himself up in his most holy faith by communion with God and by the reading of his holy word, and endeavoured, while labouring for his own sustenance, to do the work of an evangelist wherever he could.

In the course of the following years a number of young men were gathered together on the lonely hill. Some, in the capacity of pupils, were trained for future usefulness in the Church of Christ, and afterwards became Scripture-readers, attendants in hospitals, stewards or directors of Christian institutions, teachers or evangelists at home and abroad. Others were there also, erring sheep, who, like the prodigal, had wasted their living and found the joys of this world to be but husks, and had come to St. Chrischona with the wish of obtaining counsel and support to help them to commence a new career. These young men all lived together under the superintendence

of a Christian master; they attended to their own personal wants, and endeavoured, by the labour of their hands, to pay all the expenses of the institution, and to extend its property. The influence of the more advanced Christians was soon felt to be most beneficial to the rest. Under the loving care of the founder of the work, who did not shrink from entering into the most minute details of its management, that work grew and was established; and though it was little known or thought of by men, it was known and blessed by God. In 1844 sad reports reached us of the moral destitution of our German countrymen in America. Many heart-rending appeals were made on their behalf to Christians at home, and it was then that the Pilgrim Mission ventured to offer her men as teachers and evangelists for that distant land.

This was the impulse to a considerable extension and to the consolidation of the work. Another home was sought for the fallen ones of whom we have spoken above, and ultimately a separate establishment, under the guidance of the same committee, was formed for them on the Maienbühl. The special aim of the St. Chrischona Institution was thenceforth to be: *the training of Christian young men for missionary and evangelistic purposes* in general, and—at that time—for pastoral duties among the emigrants of North America in particular. The thousands of Germans who were leaving their home year by year to seek their fortune on the other side of the ocean, did not think of taking a pastor or a teacher along with them. Their children were growing up without Christian instruction. They were deprived of all the means of grace, and were either fast sinking back to a state akin to heathenism, or else became the dupes of wicked deceivers.

The Pilgrim Mission, wishing by the grace of God, to send able help against this evil, found it necessary to give her pupils a more extensive training. The number of teachers was therefore increased, and the course of study prolonged. The Lord has given us abundant proof that our efforts amongst the Germans of North America have been in accordance with his will. Year by year we have sent thither messengers of the Gospel—their number has now swelled to 150—and the Lord has so blessed their labours that the demand for more is ever increasing. Our brethren have to labour under very difficult and oftentimes needy circumstances. They must frequently commence by gathering their flock, to whom they afterwards minister as pastor and teacher, all in one.

Those of our friends who knew Father Spittler will remember, however, that it was impossible for him to confine either his labours or his love to one single branch of mission work. The harvest field which ever lay before his mind's eye, was that of which our Saviour Christ himself says: The field is—THE WORLD. The colonisation of Palestine, with a view to the spreading of the Gospel in that beloved land, had long been the secret wish of his heart, and it was with unfeigned joy that in 1846 he was enabled to send two young brethren from St. Chrischona as evangelists to Jerusalem. The late Dr. Steinkopf dedicated them to the service of the Lord, and their faithful labours for the last twenty-two years have been attended with blessing from above. Other brethren followed them, and some years later a house of business was established, whose endeavours have been crowned with abundant success. For not only is that house a blessing by the influence which it exerts as being conducted on thoroughly Christian principles, but it also materially promotes our work in the East, and has enabled our society, notwithstanding its limited means, to carry on direct mission work in Jerusalem. An Orphan Home for Syrian Boys was opened in 1860, in which upwards of fifty children receive a Christian education, and are trained for after usefulness in their own land. The work amongst children is ever the most full of hope and promise, and we are not without tokens that our labour has not been in vain.

An event which proved of considerable importance in the history of the Pilgrim Mission, was the undertaking of the evangelisation of Abyssinia by the revered Bishop of Jerusalem. It was in 1856 that the bishop sent some brethren from St. Chrischona, as messengers of the Gospel, to that interesting land. These brethren were to labour as simple artisans; and while doing so, were to distribute the Bible as widely as possible, and to preach the faith of Christ by word and conversation. The thought of missionary work amongst the heathen was now brought very near us. Some years before, a Galla negress, Pauline Fatmé, who had been brought up in Switzerland, and who died at Riehen, besought Mr. Spittler, with her dying breath, to send the word of God to her wild and ignorant countrymen. The safest way to the Galla tribes leads through Abyssinia. It was then also that the idea of the so-called "Apostolic Highway" was first formed. The plan was, to establish a regular connection between Abyssinia and Jesusalem by

means of a succession of missionary stations. This undertaking found warm friends, and the hope was entertained that the Gospel might thus be carried not only to Abyssinia, and to the neighbouring Galla tribes, but also to the whole of Central Africa. This hope was especially strong in the heart of a generous friend in England, who enabled our society to establish a mission of its own in Eastern Africa. Six stations of the Apostolic Highway were founded with the means which the Lord sent us. In one of these, Chartoum, a mercantile business, similar to the one in Jerusalem was established, and was destined to form a nucleus for the stations in the Soudan.

But just as Abyssinia had given the first impulse to the labours of the Pilgrim Mission in East Africa, so Abyssinia was, it would seem, to give the impulse for the partial termination of these labours. The destruction of the missionary stations in Abyssinia by the cruel tyrant Theodoros made the line of communication between Chartoum and Gondar unnecessary; and thus the stations of Matammah and Kedarif, which lie on that route, and which the insalubrity of the climate and the spiritual barrenness of the soil had rendered difficult to maintain were given up. The number of the brethren who had penetrated to the Galla tribes was diminished by death. The remainder, enfeebled by disease though they were, continued on their way; but they were met at Beni-shangol by hostile chiefs, who necessitated their immediate return. The station of Esneh in Upper Egypt was given over to the American Board of Missions. The expenses for all the stations had grown from year to year, and the Pilgrim Mission was deeply weighed down by a heavy debt. We felt that the Lord was restricting us, and that we dare not go beyond the means which He entrusted to us; and thus we felt it to be our duty to relinquish all our stations but three (Alexandria, Cairo and Chartoum), and to wait and see whether it would please our Master to open a fresh door for his Gospel in Abyssinia, and to pour down new blessings upon the Apostolic Highway.

In the twenty-eight years of its existence the Pilgrim Mission has been enabled to give over a goodly number of its men to other missionary societies at home and abroad, as well as to different societies for inner mission, and to individual Christian persons.

It was not Spittler's aim to found a school of learning, as such were to be found in the universities and the missionary training colleges. The motto of the institution was to be "Pray and Labour." He wished to train men who would go forth without scrip and staff with the single desire of winning souls for their Lord; who would not shrink from toiling with their own hands as did the apostles of old, and who would in all humility and simplicity preach the Gospel. He did not wish to raise them out of their own sphere, but rather lead them to count it a gracious privilege to be allowed to serve the Lord of glory, even in the lowliest place.

Such is the past history of our Pilgrim Mission. It is thus that it has stood its ground amid many struggles and difficulties. We may indeed look back with wondering and adoring gratitude towards Him who has so graciously blessed us. 250 of our brethren—and we may count fifty more who spent a shorter time under our roof—have been sent forth by our society. Many of these are labouring faithfully in the kingdom of God; others have fallen asleep in Jesus. The Lord has further shown himself gracious to our work, by raising up for it warm friends and benefactors, by whose means the institution buildings as they now stand, offering accommodation for ninety or a hundred persons, have been erected, whilst sixty-five acres of field and meadow, together with ten acres of woodland, have, by degrees, been purchased. By God's blessing, resting on the diligent labours of our brethren, these fields yield a great part of our necessary victuals. The work in our own printing-press and bookbinding establishment, especially the publication of the well-known periodical, *Basle Collections for lovers of Christian Truth and Godliness*, contributes to our funds, and thus promotes the objects of our society in a two-fold way. And besides all this our faithful God, whose is the silver and the gold, has numberless channels, great and small, through which, day by day, and year by year, He sends us what we need,—willing offerings of Christian love.

It may be well to say a few words with regard to the inner organisation of our institution. At the head of the whole there is a committee, whose duty it is to decide upon all the appointments and alterations in the establishment, as well as upon the admission and final destination of the students. The committee chooses from among its members a president and a secretary. In the absence of the president the principal of the college takes the chair. The principal has the direction and supervision of the whole institution. He is

assisted by several masters, who meet together with him in a regular conference to consult about the studies and progress of the pupils. Their decisions and desires are then brought before the general committee. In portioning out the hours of study, proper attention is paid that manual labour shall alternate with mental exercise. During the three or four years of their stay at the college the students are exhorted to learn with earnestness and diligence, especially during the winter session.

Hitherto the number of young men who presented themselves from year to year as candidates for admission into our institution has always been sufficient to enable us to choose from amongst them such as we deem fit for the work. The first and great requisite is that they should be decided Christians. The next thing is good health and proficiency in their temporal avocation. The pupils receive sound instruction in their own tongue, and learn English and Arabic as well. Some of them learn Greek and Hebrew, yet the ancient languages are not generally taught in the college. The one most important study is the holy word of God, which is expounded to them exegetically as well as practically. They hear lectures also on systematic and practical theology, on church history, and on such other subjects as they will require some knowledge of in their new sphere of usefulness. They have abundant opportunity of obtaining a vital and practical knowledge of divine truth, and are led ever deeper into their own hearts. Our daily prayer is that they may be constrained by love—love to Christ, and love to perishing souls; for *that* is the great secret of success. Whilst proceeding with their studies our pupils devote a portion of their time to manual labour. They cultivate our fields and meadows, take care of our gardens and stables, manage the kitchen and washing under the direction of a matron, bake our bread, and are expected, each in his own sphere, to contribute to the welfare of the whole. We have shoe-makers and tailors who make all the clothes and shoes for the institution; and we have joiners', locksmiths', blacksmiths' and cartwrights' shops which furnish all that is necessary for the house and farm. Thus our establishment forms a little colony in itself; we are as it were a city set upon an hill. Oh! that we might ever let our light so shine before men that they, seeing our good works, may glorify our Father which is in heaven.

The Orphan Asylum in Jerusalem, as well as the Apostolic Highway, is placed under a special local committee in Jerusalem with which the home committee is most intimately united.

We shall henceforth append to our annual report a regular account of our yearly receipts and expenditure. The principal of the college, with the assistance of the head-master, has the chief charge of the correspondence, as well as the editing of the annual reports and the Monthly Intelligencers. The daily morning and evening worship is conducted by the principal or by any one of the masters whom he may appoint.

The more advanced students of our institution will continue to hold Bible and Prayer meetings in the neighbouring towns and villages. Care will be taken, however, that only brethren of the elder classes shall take a share in these duties, and that they shall frequently be permitted to spend a quiet Sunday at St. Chrischona.

When we look back upon the past twenty-eight years, and prayerfully consider all the experiences through which we have passed, we cannot doubt but that the principles upon which our Pilgrim Mission has been carried on hitherto, are still to be the rules of our conduct in the future. We have therefore summed up these principles in a distinct form, and now lay them before our friends.

If it is the Lord's gracious will that by the preaching of the Gospel the heathen should be brought to Christianity, must it not equally, nay even more, be his will that the Christians who possess the Gospel should not return to heathenism? In these sad times of doubtings and falling away the work of Christ in Christendom is of the utmost importance. May it please our Lord Jesus to grant that the Pilgrim Mission, as being a member of the Church of the Cross, may work with ardour and with love at this great task! May the teachers and the taught be filled with the Holy Ghost, and proclaim the Gospel, as bold and fearless champions of the truth. May the Lord also raise up new and loving friends to our work, who will help us by their counsels and their prayers, and by contributing of their worldly goods according as He shall incline their hearts, remembering the words of the Lord Jesus how He said, It is more blessed to give than to receive. Yes, may He, of his mercy speedily accomplish the number of his elect, and hasten his glorious kingdom, Amen.

PRINCIPLES OF THE PILGRIM MISSION.

1. *Its Character.*—The Pilgrim Mission has for its especial aim the spreading of true religion in

Christian lands, though it is ever ready at the Lord's call to bear the Gospel to other countries also. It sends its missionaries to preach the true faith in the triune God, according to the Holy Scriptures, the Apostolic Creed, and the Confessions of the Reformers. Whilst carefully training its men, it wishes them above all things to be constrained by the love of Christ; to remain in the spirit of humility and lowliness which is expressed by its name, "*Pilgrim Mission*;" and to preach the Gospel, not by word alone, but above all by a life of faith in the Son of God.

2. *Admission of Students.*—We admit young men from all ranks whom, after prayerful examination, during a year of probation which they spend at the college, we believe to be truly converted; who are in sound health of body and mind; who desire to enter into the special service of the Lord Jesus, and will be content with any sphere of labour however humble, relying firmly on the glorious promises of our God. We receive students between the ages of 20 and 30. A young man desiring admittance has to apply to the committee, St. Chrischona, near Basle, and to enclose, 1, a brief and authentic memorial of his own past inner and outer life; 2, a medical certificate of health; 3, the written consent of his parents; and 4, a certificate from some well-known Christian.

3. *Life in the Institution.*—The course of training at St. Chrischona comprises a term of three or four years. The students receive instruction in all the requisite branches of learning, and above all in the Holy Scriptures. The daily intercourse and communion with others who know and love the Lord, tends to strengthen their faith and knowledge of our Saviour Jesus Christ, while at the same time it serves as a test of their own Christian character. Manual labour in the workshop and the field is to be continued during the years of study.

4. *Mission of the Brethren.*—Our brethren are sent forth after a distinct application from societies, associations, or individual persons, into whatever land the Lord may call them. The committee decides both as to the place of their destination, and the capacity in which they are to labour. Some are sent forth as simple artisans, who while labouring with their hands may yet speak many a word in season and live as the salt of the earth. Others are sent as missionaries or as pastors of the scattered German communities in America and other lands; or else as Scripture-readers, evangelists, attendants in hospitals, or teachers.

5. *Connection with our Brethren abroad.*—Our brethren abroad remain connected with us by sending us regular reports of their work, and by receiving from us all our printed reports, and letters as frequently as possible. We expect those of our brethren who are stationed in the vicinity to attend our quarterly missionary meetings whenever they can. The spiritual bond which unites them to the institution may, by the grace of God, prove of inestimable value, as a continual means of strengthening faith as well as brotherly love and intercession. As a means of daily reunion before the throne of grace we thankfully use the Scripture texts published by the churches of the United Brethren.

6. *Temporal Support.*—Our students (with the exception of those who desire to pay their own expenses) receive food and instruction gratuitously in the college, whilst the more needy of our brethren are also supplied with clothes. When they are sent forth they receive a moderate outfit, and their travelling expenses. After this they eat their own bread with thankfulness. The societies or individuals who call our men to any special missionary or evangelistic labour, also supply their temporal wants. Those of our brethren who remain in the service of the Pilgrim Mission, are requested to endeavour to support themselves: when this is not possible, the committee supplies the deficiency. But neither the teachers of the institution (save in exceptional cases) nor the missionaries of our society receive any fixed salary; but "having food and raiment, they are therewith content." May all things be done to the glory of God.

The Committee of the Pilgrim Mission:—Rev. K. F. Ledderhose, President, Rev. C. Henri Rappard, Principal, Rev. L. Krapf, Rev. J. J. Riggenbach, Rev. W. Claus, J. L. Jæger, Rev. E. Petitpierre, K. Kessler, Carl Mez.

The house of Messrs. C. F. Spittler & Co. in Basle will continue to manage our temporal affairs, and will most thankfully receive contributions towards our work. Contributions will also kindly be received by—The Rev. J. E. Dalton, Rectory, Seagrave, near Loughborough, Leicestershire; E. E. Scott, Esq., 25, Melville Street, Edinburgh; Messrs. Ransome, Bouverie & Co., 1, Pall Mall East, London.

MEDICAL MISSIONS.—PESTH.

THE following letter from an esteemed friend of medical missions, who has been an active member of the Edinburgh Society from its very commencement, will be read with interest. It shows that the principle admits of being carried out with advantage not only in heathen countries, but in countries such as Hungary, and even Spain, which have long groaned under the thraldom of civil and ecclesiastical tyranny.

"*Pesth, 19th June, 1869.*

"Now that I have been ten days in Pesth, I wish to tell you how very much I am pleased with the hospital which the Medical Missionary Society aided at its commencement, some three years ago. The house and grounds are admirably fitted for the purpose, and give universal satisfaction. The nurses, brought from Kaiserwerth, are excellent Christian women, well trained for all the functions they discharge. I have met five, and had repeated intercourse with them. Two are in the house constantly; one is much employed out of doors; two are teachers, preparing to proceed to Bosnia in the service of an educational association, projected by Messrs. Irby and Mackenzie, for the Servians. Mr. Kœnig's establishment cannot fail to remind me of the famous '39' (Cowgate, Edinburgh); and to find such an institution in Hungary at the moment when the country is waking up to liberty and prosperity is most gratifying. But I must now tell you of Dr. Bacody, the principal medical attendant, to whom the hospital is most indebted. He is a very remarkable man, rich and distinguished in his profession, now devoted heart and soul to this work. During the Hungarian war, he was adjutant to the famous General Gurgoey; and, from the conversations I have had with him, I fancy he is much in advance of his compatriots. He speaks of the hospital as a noble testimony to Evangelical Protestantism, and indicates in various ways how useful it has been. His excellent lady has joined the little flock, and I see his daughter attends Mr. Kœnig's Bible-class. There is another surgeon also in daily attendance. The patients are not numerous, not twenty at present, but come from all quarters, and all classes. Even the Prime Minister sends members of his household, and by such connections, the institution has already taken a high place in Pesth, and is known throughout Hungary. Mr. and Mrs. Kœnig are the mainspring of this blessed movement, from which, by the grace of God, we may look for much spiritual, as well as physical benefit to this interesting people now rejoicing in the dawn of civil and ecclesiastical liberty.

"The premises cost £3,000, and were bought just in time; for the marvellous rise in the value of property here since the purchase, is such that double the price might now be got for the ground and buildings. But Mr. Kœnig has only got £1,500, and the balance has to be paid soon. This year he must raise £600, and I very much wish I could help him to make up this sum in 1869.

"If you can get any of those who formerly gave a donation to contribute, I am sure that you will assist a work that very directly promotes the cause of God in the crisis, full of promise, that has come over this land and the surrounding nationalities. If you get any money you have only to forward it to John Gumprecht, Esq., Dowan Hill, Glasgow, who will remit it to Mr. Kœnig.

"We have had a very pleasant and prosperous journey, seeing much of city and mountain scenery. But I have most enjoyed my visit to this place, where there is mission work in worthy hands and blessed of the Lord. Your Free Church has much credit by what has been done and is doing here. I was delighted with the schools—nearly 500 children, mostly Jews—and the very able teachers. My friends have given me every opportunity of knowing them, and all their cares and encouragements, and they seem to value my sympathy. The school buildings will soon be roofed in, and are a great accession. Mr. Moody is well and in good spirits."

We beg to remind our readers that an interesting account of the beginning and aim of the hospital at Pesth appeared in the numbers of *Christian Work* for August and October, 1866.

INTELLIGENCE.

England.

(From our own Correspondent.)

The Irish Church Bill has continued during the month to engross attention. The threatened concurrent endowment has excited the united opposition of the evangelical sections of all churches. The Wesleyans even, who carefully avoid mixing themselves up with political questions, in their church capacity, determined to oppose this suggestion. It is felt by those who regard Romanism as a religion of superstition and falsehood, that it would be a national sin to devote any of the public funds to its encouragement. The rejection by the House of Commons of the Concurrent Endowment proposal has, however, set this matter at rest. After a stormy discussion, the two Houses have finally agreed on their amendments, and the bill has passed.

Important questions are likely soon to be decided in the church. Mr. Bennett's case is before the courts. It will be determined by the results whether the doctrine of the real presence can be maintained by the clergy. If the decision be in the negative, Dr. Pusey and a number of others will be compelled to leave. Active steps are being taken against Mr. Purchas and others to enforce obedience to the decision of the Privy Council. On the other hand, a prosecution has been begun against Mr. Voysey, vicar of Healaugh, in the diocese of York, for heretical opinions in *The Sling and the Stone*, a volume recently published. The following are among the passages quoted to which exception was taken:—In a sermon on Psalm lxii. verse 12, "Also unto Thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work," Mr. Voysey said: "Of all the errors which have misled the Church there is not a more dangerous or infectious error than that God's justice and mercy are opposite feelings, which have to be reconciled by a compromise—that his justice demands what his mercy would deny; that his mercy can only be exercised when his justice has been first appeased. In plainer words, it is infinitely erroneous and dishonouring to God to think that He could not be merciful except by refraining from punishing them and by punishing another in their stead. Such an act would itself be the height of injustice. It would also be only the pretence of mercy. There would be no mercy in letting the sinner go free if the penalty had been exacted from some one else all the same." In a sermon on the text, "My soul truly waiteth still upon God, for of Him cometh my salvation," Mr. Voysey said: "The doctrine of God's pouring out his wrath upon his beloved Son for our sakes is perhaps the most revolting of all the popular beliefs, yet even that has taught the world some grand conceptions of self-sacrifice and love for the guilty, which have in all ages since Christ ennobled mankind. We should, perhaps, have to go very far back into the Divine plans and purposes in order to get absolutely true views of what salvation is. At best we can only correct some glaring errors, and throw a little fresh light on old faiths. But even this is better than keeping up and handing on from generation to generation views of God and of his dealings which degrade Him far below the level of bad, cruel, and revengeful men, and views which professedly start with a condemnation of this world's duties and engagements, and a denial of the value of common virtue." In a sermon on "Justification by Faith," Mr. Voysey spoke thus of the great Christian doctrine of the atonement:—"Sincere sorrow for sin is, or ought to be, enough to make a man quite reconciled and at peace with God, at least so our Lord teaches. We do not, therefore, need any atonement nor any justification. We need no atonement, for God requires none. We do not want to be justified; we do not want to be accounted righteous at all when we are not righteous; we only desire to be made righteous in God's good time. We seek reconciliation with God as a sorrowful and guilty son seeks reconciliation with a father. The Father in heaven receives and embraces us, only with a compassion more tender and a love more divine and inexhaustible. So we leave these Pauline doctrines for those who need them." Again—"The God who can save all men from their unrighteousness, and yet hereafter will not do so, is one with whom to dwell would be everlasting torment. The God who

would save all but cannot, is no Almighty God at all. And the God who would only rescue from ruin at the price of another's suffering, is the worst of all false gods, inasmuch as this is the lowest abasement below the common level of human goodness yet reached." On the subject of prayer he said: "I am quite sure that any one who fears that God will not hear his prayer unless offered in the name of Jesus, has no notion of the real fatherly love of God, or he could not imagine God to be so unfatherly as to require the use of an intercessor."

Numerous similar quotations show that Mr. Voysey denies the fundamentals of the faith as well as utterly impugns the Divine authority of Scripture. His arguments are exceedingly flippant and trivial. He seems unable to recognise the difference between moral and physical necessity. If such a man with such views can remain in the Church there can be nothing to prevent the Pantheist or the mere Deist from being a teacher of religion by the authority of the nation. The Dean of Westminster is, among others, subscribing for a fund to defend Mr. Voysey. Dr. Samuel Davidson has written very strongly in his favour, considering it the duty of an Establishment to protect almost all opinions. It is impossible that things can remain as they are. If the Church is to be made thus all-comprehensive, for Romanists on the one side, and Rationalists on the other, many of her most devoted adherents will feel their position most difficult; if these men are driven forth she will be strengthened and purified, but she will increase the number of her assailants. Evangelical men of all sections will rejoice in seeing the courts of the Church vindicate her purity. Nothing can be more degrading or anti-christian than this new theory that any Church, established or non-established, should be made the open field for the utterance of opinions of all kinds. It is treating with contempt the idea of there being Christian verities; in fact, taking for granted that the truths of our holy religion are not truths, but mere opinions.

The first general meeting was recently held of an institution just formed, called the Evangelical Church Union, which is instituted to unite all Protestants in opposition to Rome. It is intended to seek to get removed the passages in the Prayer-book which are leant upon by the Tractarians. Dr. Fry, one of the speakers, said at the meeting: "They had prepared a revised Prayer-book, in which, although they had altered the objectionable passages, yet the difference would hardly be noticed in the ordinary services, because the Ritualistic portions were almost all contained in the occasional services, which were introduced and retained by Elizabeth and James for state purposes." Lord Ebury was one of the speakers, and urged strongly the necessity of general Protestant union to resist the encroachments within the church.

Archbishop Manning recently opened a so-called pro-cathedral at Kensington with a great flourish of trumpets. It is to be his cathedral till that at Westminster is built. Lady Holland, the Duchess of Inverness, and other aristocratic converts have contributed largely towards the building, which is a very lofty and handsome one.

The *Record* has a remarkable statement as to the attempted postponement of the disendowment of the Irish Church, which would imply that that postponement, moved by the Archbishop of Canterbury, had for its object to give time to convene a Clerical Synod or Convocation, from which the laity were to be entirely excluded. This Clerical Synod, it was intended, should give a sacerdotal and ecclesiastical sanction to the appropriation of the property to the purposes directed by Parliament, and the Free Irish Church should receive it as under the sanction of a Clerical Synod claiming Divine authority. If there is any truth in this, nothing could have been more injurious to the future prosperity of the church than the success of such a scheme. The fear of the lay element is known to be very strong with the Archbishop of Dublin and some others of the Irish Bishops.

Scotland.

(From our own Correspondent.)

THE anti-patronage decisions of the General Assembly were followed up by a deputation to Mr. Gladstone, headed by the Moderator, the well-known Dr. Norman Macleod. The deputation, of course, did not expect any measure to be introduced this session, but they wished the Government to indicate that they would take up the question next year.

Mr. Gladstone suggested the difficulties that might possibly arise in connection with the other Presbyterian bodies in Scotland who had left the Establishment, chiefly on account of the patronage grievance, and who might claim, possibly, a portion of its emoluments, were patronage to be

abolished. Dr. Macleod, in a speech made afterwards in Glasgow, referred to this, and said that he could not conceive that any such claim could be made, or that any jealousy could be exhibited because they did everything to put the church in as satisfactory a position as possible.

In a report of the Sabbath Alliance, a number of facts of interest appear. In a memorial, presented, they say, a few months ago to the Lord Provost and Magistrates of Edinburgh, the following list of places found open on one Sabbath in Edinburgh after four in the afternoon was given :—

Refreshment-rooms	22
Druggists' shops	46
Dairies	135
Grocers	101
Confectioners	162
Newspapers and stationers ...	15
Toys and small wares	15
Tobacconists	2
Total	498

This committee is taking an active part in opposing cab-hiring on the Lord's day. The steam-boat traffic on the Forth and Clyde has also occupied its attention. Though the desecration in Scotland does not approach distantly that on the English side of the border, yet it is felt urgently necessary to prevent the spread of the evil. There are many parties determined, if they had their way, to destroy the sacred observance of the Sabbath, to which the country owes so much.

A very strong feeling is entertained in reference to the bill before parliament for marriage with a deceased wife's sister. Such marriage is against the standards of the churches here, and no Presbyterian minister could perform the ceremony. It is felt, however, that it is both opposed to the whole New Testament idea of the marriage state, and that socially it would produce a most unhallowed influence on the relations of society.

Scotland has taken much interest in the Irish Church Bill. The constituencies were almost unitedly in its favour. Indiscriminate endowment threatened by the Lords has met with the most determined opposition. There are differences of opinion as to whether it is the duty of the Government to support truth as such, but there are none as to whether it is sinful to endow superstition and darkness. Almost the whole nation is united on this subject.

The Rev. Dr. Muir, of Edinburgh, died at the end of June, in his 82nd year. He was one of the oldest ministers of the Church of Scotland, having been ordained in the year 1812. He had been for forty years minister of St. Stephen's Church, Edinburgh, which is one of the most flourishing congregations in the city. Dr. Muir occupied a middle course in the great controversy previous to 1843, which made him, as a public man, a favourite with neither party. He was a thoroughly evangelical preacher, and in private circles was much esteemed. The Rev. Mr. Mackenzie, a Free Church minister at Dunfermline, died also recently at the age of fifty. Mr. Mackenzie was well known as a literary man. He wrote a few years ago a very readable history of Scotland. He contributed also to periodicals, and he was editor of the Free Church *Missionary Record*, which he much improved. He was accustomed to write in former times for the *Witness*, the admirable resumé of the proceedings of the General Assembly of the Free Church, which it gave every year. His loss to the Church will be much felt.

Ireland.

(*From our own Correspondent.*)

It is not often that a cardinal takes part in a debating club, and when it occurs it may be taken for granted that it is not without reason. Cardinal Cullen read the closing paper at the Catholic University Debating Society, and took advantage of the opportunity to deliver himself of a manifesto on Irish affairs. The burden of it was that "Catholics must have Catholic education." The mixed system was condemned by the most enlightened men, by all Catholic bishops, and by the Pope. England encouraged denominational education; Russia compelled it; in France the mixed system was known just enough to be condemned; Belgium had adopted it, and it was pestiferous; Holland, likewise, and the Catholics there, had to found schools for themselves; in the United States the results were lamentable. Besides these characteristically broad and dogmatic statements there was a wish to argue the question, and to put it in the best light, that betokened an evident earnestness. The Protestant teacher taught their common Christianity, but he might also teach many things contrary to Catholic faith. "The Catholic child does not see his master either going to mass or

crossing himself. 'These practices,' he might say, 'are difficult to flesh and blood. My master, who is a good man, does not perform them, and I will not.' Every Catholic sentiment was banished from the class-books, and the children frequently did not go beyond them. They did not wish to prevent others giving and having what education they pleased"—and so on.

Of course it is well known to Cardinal Cullen that serious complaints have been made of very Roman Catholic sentiments that have crept into the class-books under the plea of revision, and that these complaints have been acknowledged to be just; and that it is only the difficulty he has met in making the national system a Roman Catholic denominational one, that induces him now to demand its destruction. The chief thing to be learnt is, that in the midst of the present excitement, the Church question is almost passed over, and that by every argument and endeavour the necessity of a denominational education is forced upon the country. The national system and the spread of education, it is evident, are not fostering, but undermining Romanism; and the lamentable effects in the United States to which the Cardinal refers, are simply the passing away of the young from the fold of the Church of Rome. It is sometimes denied that such effects follow, but there can be no better authority than the Irish Cardinal; and it should be clearly understood that at present the strength of his party and conviction will be thrown into a determined effort to crush, in default of being able to alter, the present Irish educational establishment; —that it will be done because that system, being impartial, is unfavourable to his Church;—and that the result of granting this imperious demand would be to harden the young in ultramontanism, and to compel the scattered Protestant children in many districts to attend either an extreme Popish school or none.

The Reformed Presbyterian Synod has held its annual meeting. Mr. Dick, one of the younger ministers, was unanimously chosen Moderator. A committee was appointed to prepare a Book of Discipline; the periodical of the Church was reported to have a satisfactory circulation of 1,000; a revised plan for the education of students was adopted; the theological session was changed from summer to winter; deputations were heard; and one entire sederunt was given up to devotion and addresses on religious subjects.

In the death of the Rev. Dr. Todd, Trinity College has lost one of its best known senior Fellows, and Ireland one of its ripest and most industrious scholars. His monographs on Irish subjects were numerous, and singular for their patient research; but perhaps the work by which he will be most widely known is his recent biography of St. Patrick.

France.

(From our own Correspondent.)

Conscience! how to make it vibrate, is ever the problem; nay, how even to reach it through the dense ignorance in spiritual matters which permeates well-nigh the whole population. A journal deems it strange that a phalanx of men of the higher class of intellect should applaud the new phase of Protestant scepticism, and cheer on its leaders, without ever joining them in worship. Surely they regard it merely as a step towards total emancipation from spiritual constraint of all kind. Protestantism is applauded loudly and almost universally from highest to lowest, whenever brought before the eyes of the public, but few think of embracing it. Why? Is it not, in part, because Protestantism too generally presents itself rather as an intellectual effort, than as a living transcript of Christ? And in part also, because absence of Scriptural education has left great frivolity in our people? What but intense frivolity could accept the following from the most shallow of brilliant authors; it refers to St. Paul's visit to Athens: "The prejudices of the iconoclastic Jew, insensible to plastic beauties, blinded him; he took these incomparable images for idols: his spirit was stirred within him, says his biographer, when he saw the city wholly given to idolatry. Ah! lovely and chaste images! true gods and true goddesses, tremble! behold him who is to lift up the hammer against you! The fatal word is spoken, ye are *idols!* The error of this ugly little Jew will be your sentence of death!"—(Rénan.) We believe that this frivolity can be overcome by nothing but by the word of God, spread abroad, not ignorantly as a talisman —which it is not—but intelligently, by living men, whose lips and lives commend Christianity. Let every Christian traveller thus commend Christ by spreading his word in railway train and hotel, in town and village! Church questions and controversy are the bane of many; let those avoid them who would win souls. The author of a little book of Protestant controversy was wisely checked by Père Hyacinthe, to whom

he lately sent it. After politely expressing his thanks, and saying that he will read it as soon as his occupations will allow him, the Father adds: "I would not enter into controversy with you. The more I advance in the experience of the things of men and those of God, the more reluctance I feel for these strifes of words and arguments. It is by such means that Christians have divided from each other; there exists another means to re-unite them." The eloquent preacher has lately been to Rome and had interviews with the Pope; his Jesuit adversaries have tried to draw from him the result, and to this end have set curious stories afloat, but the wise Carmelite is impenetrable. He loses no opportunity of commending the Bible to all. When he spoke at the meeting of the *International Peace League*, on June 24th, where Jews, Protestants, Rationalists, and men of all shades were congregated, he said: "To conquer war, there must be war to the death against sin, the sin of society as well as the sin of the individual. The two great books of public morals and private morals must be read and explained to the world, which does not yet know them; the book of the law, and the book of grace which explains and completes the book of the law. The decalogue of Moses and the Gospel of Jesus Christ .... (Applause.) I thank you for this applause, because it comes from your souls and is addressed to the two books of God. I accept it in the name of these two books, and also in the name of the religious men who muster around them in Europe and America; for there is no room under the sun of the civilised world but for these three religions, the Jewish, the Catholic, and the Protestant."

Paris presents a better appearance than hitherto on Sundays; the haberdashers' shops being closed. The young men employed in the grocery trade are now striving to obtain the same boon. A great hindrance to the salvation of multitudes will be thus removed, just at the time when through the increasing numbers of open meetings and of those who attend them, hope is cheering the hearts of many. It is a favourable sign to see heretofore drooping saints opening their eyes to see and their mouths to speak of the wonderful goodness of God to sinners in Paris. Even the Presbyterial Hall at the Oratoire is offered for popular religious meetings, and a well-combined campaign is in preparation for the autumn and winter seasons. It is difficult for persons accustomed to deal with congregations which have a degree, however small, of scriptural knowledge, to speak efficiently to the masses which have everything to learn and much to unlearn. The work is somewhat akin to that of the missionary in heathen lands. Speak of religion, and immediately you evoke the hated vision of priestly authority, picturesquely termed *La calotte* (the *skull-cap*, from the cap which covers the tonsure). "Do you never speak to one greater than the Emperor?" was yesterday asked of an old man who boasted of having once spoken to Napoleon I.—"You mean God. He is necessary to kings and emperors. You see (confidentially) before Napoleon's coming there were no calottes left, and do you know why he restored them? Because he felt he was hanging by a thread, and wanted a foundation. So he founded his power upon the calotte!" This man expressed the most popular notion of religion.

While unpleasant discussions on the Evangelical Alliance disfigure some of our Protestant papers, and bitter things are said by the narrowing mind of many of the Free Church people against those who do not think it sin for a Church to receive State assistance, and violent polemics are waging between rationalist and orthodox, we perceive a reviving breath carrying life and energy from Heaven to many, who are beginning to be up and doing.

Spain.

REMARKABLE SPEECH IN THE CHAMBERS.

WHILE the discussions on the new Constitution were in progress in the Spanish Cortes, the Rev. Father Manterola, Canon of Vittoria, and one of the most learned and eloquent members of the Spanish priesthood, opposed it in a speech of great ability and power. He considered Spain to be on the brink of chaos, and the project of the constitution was the brink of the abyss. He particularly opposed the article authorising liberty of worship, and declared that if Spain cast herself into the arms of "free worship," abandoned of God she would utterly perish, and her name would disappear from the list of civilised nations.

He was replied to by a young deputy, Senor Castelar in an impromptu speech of remarkable eloquence, which has been pronounced one of the greatest orations of modern times. Replying to the denial of the priest, that the church of Rome had been a persecuting church, he said:—

Senor Manterola said he condemned all religious persecutions. Then his reverence ought to con-

demn lively and energetically many pages in the history of the church. "We did not kill the persecuted ones," said Senor Manterola, "the civil power killed them!" Mirthful defence! As if the assassin should say it was not he who killed his victim, it was his dagger! The inquisition, gentlemen, the inquisition was the dagger of the church! The truth of the persecutions may be known by opening any page of ecclesiastical history!

Senor Manterola says I have never been in Rome. Yes I have. I have visited its ruins; I have contemplated its three hundred domes; I have been present at the ceremonies of the Holy week; I have admired the gigantic Sibyls of Michael Angelo which seem to launch eternal maledictions. I have seen the sun penetrate into the basilica of St. Peter's. I have sought in those ashes an atom of religious faith—I have only encountered deceit and doubt. Yes, I have been in Rome, and I have seen in the "Sala Regia," painted by Bassari, a fresco of the emissaries of the King of France, who sent to the Pope the head of Coligny. I have seen the apotheosis of the great ecclesiastical glories of the executioners—the assassins of the night of St. Bartholomew.

Great is God in Sinai; the thunder precedes him, the lightning accompanies him; the light envelopes him; the earth trembles; the mountains fall in pieces! But there is a God greater and grander than that. Not the Majestic God of Sinai, but the humble God of Calvary, nailed to a cross, wounded, thirsty, crowned with thorns, gall on his lips, and yet saying—"Father, forgive them, forgive my executioners, forgive my persecutors; pardon them, for they know not what they do!" Great is the religion of power, but greater is the religion of love. Great is the religion of implacable justice, but greater is the religion of pardoning mercy. And I, in the name of that religion—I, in the name of the gospel, come here to ask you to write in the front of your fundamental code—Liberty, Equality, and Fraternity among all mankind.

The effect of this eloquent close was electrical and overwhelming. Members crowded round the gifted young orator, embracing and kissing him, the president even declaring the session closed, descended from his tribune, embraced Castelar and kissed him on both cheeks. The speech was everywhere the topic of conversation and pronounced the death-blow to religious intolerance and the power of the clergy in Spain.

Germany.

(*From our Berlin Correspondent.*)

We have had here a representative of the Evangelical Alliance from the United States, the Rev. Dr. Schaff. His reception has been most cordial. Both Dr. Hoffmann and Dr. Dorner hope to be present at the New York Meeting next meeting, with Dr. Kogel, one of the ablest and most eloquent German preachers. Herr Von Bethmann Hollweg is also much interested, but at his age, above seventy years, it is improbable that he can attend. I am glad to hear that Bersier and Pressensé, from France, are likely to take a part. Bersier is really an orator. I have seen at his church, Rue Taitbout, more carriages than at the Notre Dame, when Père Hyacinthe preached.

Of the Worms festival this year I have written little, because I have small faith in it. I have little esteem for the Protestant Verein; it is negative in its protest against Rome. Blantschle and Schenckel have no positive faith. They belong to the *broadest* Church party. They may have had their thousands at the meeting, but it was a very different gathering from that of last year, when the Princes of Germany, with their peoples, with one voice expressed their veneration for the memory of Luther and his noble supporters.

I must touch again on the relation of the Bishop of Calcutta and the Coles Mission. I send you herewith a translation of an article from the *Neue Evangelische Kerchenzeitung*, Berlin. You will judge from this of the indignation caused in Prussia by Bishop Milman's conduct. The act of re-ordaining the German missionaries has caused the profoundest alienation, perilous to all intercourse betwixt Germany and England, but I refer to the article which will more clearly explain this than any words of mine. I subjoin a translation of it:—

"*The Bishop of Calcutta and the Coles Mission.*

Translated from the *Neue Evangelische Kerchenzeitung*, Berlin.

In this paper we have already given information of the events so much to be regretted, by which the Gossner Mission to the Coles, one of the most flourishing in the world, has been torn up.

Six of the old missionaries have, as is well known, given in their resignation and begun a rival mission. The responsibility for this step, as unexpected as it is deplorable, rests entirely upon them. The

seceders have hazarded by the action they have taken a work they themselves aided in planting with visible results. The Berlin Curatorium could do nothing else, although with a heavy heart, than accept the consequent act of their resignation which was done without any action on their part. Every possibility of an understanding was cut off by the hasty action of the seceders. But the latter had undoubtedly no right, after they had separated themselves from all association with the Gossner Mission, to look upon the field that had been entrusted to them as if it were their own property. India is great, and millions of the heathen still wait for a Christian ministry. They might have found everywhere else scope for their activity, only not there, where their continuance must necessarily perplex the conscience of young Christians still not so settled in the faith, and thus in every way seriously injuring the missionary cause.

But after it appeared that these men did not fear to tear down with their own hands what they had so laboriously built up during many years, still their undertaking could not have been of any sure and permanent danger if they had not had other support. Momentary disturbances cannot abide; after a time the rival mission, left to its own resources, could not have been maintained. That they could not reckon on the support of German Christians is unquestionable, after the decided exhibition of public opinion here. Rather these painful incidents could only augment the zeal amongst the friends of missions to support those missionaries who had remained faithful with redoubled force, and to fill up the gaps as soon as possible.

The intelligence has been, therefore, to us the more unexpected and painful, that the seceding missionaries who could hope for no support among their fellow-countrymen have found it in a quarter where one could have least anticipated it. The English Bishop of Calcutta, who has not been long in India, has availed himself of the occasion to take the seceders under his protection. He has already given three of them Episcopal ordination.

The district of the Coles lies within the Province of Calcutta, at the same time the Bishop has no episcopal authority whatever *over any*, save the adherents of the English Church. Still, in these circumstances it would have been becoming if he had entered into correspondence with the Berlin Curatorium, either seeking to mediate, or offering to find for the secessionists another sphere of work. But how a clergyman, so highly placed, of a Christian, or rather of an Evangelical Church, could be of the mind violently to make aggression in a field of labour foreign to him, without any attempt to come to an understanding with the committee of the Gossner Mission, and thus to make lasting the schism and strife, is to us quite incomprehensible, according to the simplest ideas of Christian moderation and courtesy. The Bishop is entrusted with the care of those churches which belong to the English communion. He has not the slightest competency to mix himself up in the disputes of other Christian churches. He has done it now, and we are obliged to lift up the most decided protest against such an abuse of his office.

Dr. Milman belongs to the Puseyite party of the Anglican Church. But however his Church principles may differ from ours they cannot justify an action which is contrary to all justice. Let him be of the meaning as he said in his last charge to the clergy of Bengal,* that the heathen are to be won over to Christianity by ecclesiastical ornament and pomp; let him fill his churches with all ritualistic glitter; what right has he to pass from his province to ours? How shall he answer to the Lord for disturbing in so irresponsible a way a mission hitherto so flourishing?

But the injury that the Bishop of Calcutta has done stretches far beyond the mission stations of Chotee Nagpore. His action threatens to sow the seeds of alienation and misunderstanding *between English and German Christians.* The mission among the Coles was to us German Christians a veritable jewel, worn and cared for with much prayer, much love, and much faith. Shall we then look on tranquilly when strange hands come, and would grasp at that which the Lord has given to us, and the care and progress of which we hold to be our sacred duty? We shall not neglect the discharge of this incumbent duty! Is it come to this, that the sad spectacle is to be presented to the poor heathen of German and English missionaries acting in hostility?

In this very serious state of matters we turn to English Christians. We ask them to judge between us and the Bishop of Calcutta. We turn to the English and Scottish Missionary Societies; let us direct especially the attention on this subject to the Church Missionary Society; to that for

* Refer to the Magazine of the Basle Mission of last November. We are there informed what discontent his novelties in the Church service have occasioned amongst the officers and soldiers of the Indian army.

the Propagation of the Gospel, and to the London Missionary Society. They are in a position to give an opinion of no party character, and founded on a sound knowledge of the subject. The Berlin Curatorium will readily lay before them all necessary documents. We earnestly urge this. We cherish the sure confidence that they will form the same judgment as to the conduct of the Bishop as we do. If this be the case, let the voice of English Christianity be *loudly* and *decidedly* expressed, so that we Evangelical Christians of Germany may know of a truth that this aggression of Dr. Milman is only the deed of a *single man* which his countrymen condemn as we do emphatically."

(*From the same Correspondent.*)

Carlsbad, July 17, 1869.

I HAVE left Berlin for a few weeks to reside in this pleasant, health-restoring Spa. How many thousands resort hither, and what remarkable cures are wrought! If Carlsbad were only nearer England, I have no doubt it would be the most crowded of all the German Spas, for, as a nation, who are more subject to dyspepsia, liver-complaint, than we are? and where are there waters to compare with these? It is curious to read graven on the rocks here inscriptions in English, German, even Hebrew, recording the gratitude of patients rescued from severe suffering and disease—saved in many instances from death. Carlsbad, besides the efficaciousness of its waters, is a very pleasant residence for patients. You have more beautiful walks, I think, than at any of the German Spas I have visited, and I have been at most; and then the music discoursed as you drink the waters is such as you can hear only in Bohemia.

Carlsbad and its surroundings supply, indeed, most of the Spas of Europe with their bands of music. What crowds you see in the mornings around the springs. As early as five the visitors begin to arrive, and at seven the streets are literally crammed with all classes and nations—princes, counts, ministers (we expect Rouher here one of these days). Then we have Germans, Greeks, Hungarians, Roumanians, English, Poles, and a host of very dirty Jews. I should have added that there are many French, from which I infer that the Gallican liver is apt to get affected.

But this is a digression, almost, I may say, unintentional. I turn to ecclesiastical affairs. While here I shall devote my attention specially to Austrian religious affairs. From all I can learn, Baron Von Beust and the Emperor hold faithfully to those principles of religious liberty and equality which are now embodied in the Austro-Hungarian Constitution. These have been exposed lately to a rude trial. Bishop of Rudigier, of Linz, a leader of the Ultramontane opposition, in a pastoral letter, written 7th of September last, attacked with extreme violence the new Constitution of the empire in its religious aspects. He denounced civil marriage as concubinage, condemned the new school system, and did all he could in fact to bring into contempt the existing system of Government. The Austrian ministry felt that if this were to be the attitude of the Austrian clergy generally, there could be no *modus vivendi* betwixt the Church and the State. Accordingly they resolved to try the question by law. They summoned the bishop before a jury-court, and the trial has just been decided. Bishop Rudigier declined to appear, stating that he did so by order of his superiors. This did not, however, prevent the trial being proceeded with, nor his engaging the best barrister he could find to defend him. The result has been that the jury on most of the counts found him guilty, and condemned him to a fortnight's imprisonment. So extraordinary an issue in the case of a bishop, I need not say has awakened the attention of all the Austrian, I might add of all the German, press. The Emperor, too, must have been watching it, and he did not allow a day to pass without granting a full pardon. But Bishop Rudigier, I am informed, will not accept of this. He has written, declining the gracious imperial act. He would evidently prefer a cheap martyrdom. It is said that the church-bells at Linz rang out at the close of the trial. Nobody knew what to make of so Pythian a response. Was it a mistake? Did they fancy the bishop had gained *the suit*, or rather did they suppose he was about to win the crown of martyrdom? The Emperor, it would seem, desires to deprive him of this honourable title.

But now I pass to another circumstance which has greatly interested the Austrian public, and which has a close relation to the Linz trial and judgment. The Austrian Red-book has just appeared, and among other documents there is a correspondence betwixt Baron Von Beust and Count Trautsmansdorff, Austrian minister at Rome. Your limits will not allow me to translate this letter in full, and I must content myself therefore, with an analysis of it. Count Trautsmansdorff reports that Cardinal Antonelli stated, the Roman Curia did not interfere with political

constitutions, but only with ecclesiastical relations. He added that they might tolerate the Austrian constitution without giving it their approval. And now I come to Count Von Beust's elaborate letter, beginning with a resumé of Austrian Ecclesiastical History. Charles VI., he states, was the first desirous to emancipate the State from its mediæval trammels to the Church —a course in which he was followed by Maria Theresa. The Emperor Joseph developed the system to its utmost extent, and certainly reversed the previous relations of Church and State. No intercourse without the imperial permission was allowed with Rome, nor could the bishops freely communicate with the clergy, and Church property was by no means secure. So it continued under Leopold I., Francis I., and Ferdinand, although the State-laws were very mildly enforced. Metternich, with the sagacity of a statesman, desired a better system, but he could not overcome the difficulties. Then came 1849, and, strange to say, this constitutional system of Austria, now so much abused by the Austrian clergy, was that which first emancipated them from the yoke the Emperor Joseph had imposed. In 1849 the Church hailed what now it denounces. There followed 1855, the centralisation of the State under almost absolute power, and the concentration of the Church, which, by greater privileges than ever was to infuse a new moral and religious life into Austria. (The success of this the times have shown.) There followed 1866, proving the need of an entire remodelling of the Austrian Empire.

The system of Dualism introduced left it free for Hungary to decide on her religious relations, and while her Roman Catholic population continued attached to their Church, they refused to accept the Concordat, as indeed, they had always protested against it. They could not be forced to accept it, and if so, how could it be retained in the Cisleithan Provinces, which were fretted and galled still more under the intolerable load? The privileged place of the clergy can no longer thus be maintained. As to this constitutional system Baron Von Beust desires Count Trautsmansdorff to impress it on the Roman authorities that it is no mere victory of party—no political platform now assumed and which may again be removed—but that it is the necessary *underlying basis* in the future of Austro-Hungarian polity. And he adds very fairly—I do not quote his exact words, but their sense—Why, if France, Belgium and other States are recognised on this constitutional basis, should Austria, which even yet makes greater concessions to the Papal See, be treated so harshly? The bishops have free intercourse allowed them with the Papal See, and the clergy and their property is secured. As regards civil marriage, many Roman Catholics desired it. Austria has certainly not afforded the same facilities for it as in France. In education, the Schools have still a confessional character. Everything has been done consistent with the fundamental laws of the Empire, to find a *modus vivendi* betwixt Church and State. Baron Von Beust adds, that a change in the attitude of the Austrian clergy is imperative, and that he believes a majority of the moderate and more enlightened clergy are in favour of peace. I notice that Cardinal Reisach has, it is said, also written to Rome expressing similar sentiments. I have given this somewhat lengthy outline of the letter of the Austrian chancellor to show how extreme is the arrogance of the Roman Catholic clergy. The letter to me, while it has its serious has also its satirical side, and shows up what Rome is in its pride and infatuation. We have nothing to match it now in political government, or rather misgovernment. To find a parallel we should have to go back to the vapourings of James the First, about his prerogative, or the fanaticism of Charles the First.

With remarkable and with rare unity the whole German press, which is not bribed or bought by the Ultramontanes, demands that the German governments guard the nation against the perils to be incurred in consequence of the approaching Œcumenical Council. Not that any one fears the ultimate issue, yet the decisions arrived at may sadly agitate society in its social relations, and in its educational progress, and in relation to religious concord. As regards the great dogmas of religion, the nineteenth century in Germany, and we might add generally on the Continent, is not as in the sixteenth, and this may be regarded as a religious decline. To proclaim by a decree of the Council the Immaculate Conception of the Virgin, nay, to add to this her assumption, will affect little those on whom religious beliefs have little hold. It is *far different*, however, with the Politico-Ecclesiastical questions. The nineteenth century has, as regards these, very decided opinions indeed. And if the Council venture to turn the Syllabus of 1864 into the Council Decrees of 1870, I venture to predict that it will cause, in part at least, a great schism; and that it will certainly lead to *disestablishment* in all the Roman Catholic and Protestant States of Europe. Our modern civili-

sation and the Syllabus are like fire and water, and the only *modus vivendi* will be a free church in a free state.

Your readers are aware that Prince Hohenlohe has taken the initiative in an effort to unite all the German governments in a common action in reference to the approaching Council. I am informed that when in Berlin lately, he and Count Von Bismarck had long conferences on the subject. The difficulty is to know what the Roman Curia is really about. They are working in the dark—an indication that Jesuit influence is predominant. Now it might give the Church a handle were the governments by laying down certain propositions to appear even to interfere with the freedom of action in the Council. This has led Baron Von Beust to decline in the meanwhile taking action with Bavaria. He assumes that the German and Austrian clergy will go to Rome ready to vindicate the constitutions of their country, or, at least, to explain what are the necessities of the case. It might seem to cramp their liberty to lay down a programme. How far this view is correct I am not prepared to say. If the Council pronounce once the infallibility of the Pope, or accept the Syllabus, it will be impossible for them to retrace their steps. But the question is one little interesting to us Protestants. If the Papal See persevere in its infatuation let it do so. "Quem Deus vult perdere, prius dementat."

An address to the Bishop of Treves by his laity shows how little the latter sympathise with the Ultramontane spirit. The design of the document is to suggest what the Council ought to accomplish in relation to the adaptation of the Church to modern society. There should be an end put to the theocratical state system of the middle ages—the relations of the clergy and laity ought to be regulated—the care of souls, the organisation of the Gemunde or congregation should receive attention. A higher culture should be promoted among the clergy with an especial relation to Germany and its progress. The index should be put aside—Coblenz, Andernach, in Bonn a *majority* of the Roman Catholic Members of the University signed this address.

DOINGS AMONG THE ROMAN CATHOLICS.

The *North German Correspondent*, of Berlin, says:—It is not strange that many of the most learned and earnest Catholics should view the position of their church with anxiety and consternation. If we can believe the generally well-informed Stuttgart correspondent of the *Berlin Post*, the idea which of all others is fraught with the greatest danger to the papacy is now openly canvassed among the Catholics of Southern Germany. "As every wrong avenges itself," he writes, "that of which the Ultramontanes were guilty in removing Professor Ruckgaber has already met its punishment. Bishop Lipp, of Rottenburg, against whom the blow was directed, has died, and as the mildness and pure humanity of his character had won general esteem, his death has given rise to a desire to investigate and oppose the wrong he suffered, and to resist all similar steps. The Catholics themselves are beginning to ask whether they cannot remain Catholics, and yet break off all connection with Rome, and organise themselves independently as a national church. I have attended a meeting held for this purpose, and am in a position to assure you that the movement, which is led by intelligent men, can no longer be resisted. Our Catholics, too, believe that the time for an attack on Ultramontanism is most favourable, as Prince Hohenlohe, the Prime Minister of Bavaria, has publicly declared, in the Reichsrath at Munich, that the encyclical letter and the syllabus are directly opposed to the constitution of the country." The Munich correspondent of the *Cologne Gazette* expresses similar opinions. He states that the liberal press of Bavaria has adopted a most decided tone in treating the demand and pretensions of the hierarchy, and insists on the necessity of keeping the question free from all confessional colouring. He recommends "the establishment of a German National Church, and the revival of councils in a national sense, in order to avoid the charge of enmity to the Catholic Church."

Italy.

A ROMAN CITIZEN'S VIEW.

[I TRANSLATE a communication* by an intelligent Roman, to the *Opinione*, one of the leading Italian journals, as it throws much light on the objects of the proposed Œcumenical Council, the intrigues and ecclesiastical chicanery by which it has been convoked. The writer is a *Roman*, and a *Catholic*, and his statements are therefore entitled to great consideration. It appeared in the *Opinione* of Florence.]

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* In the New York *Christian World*.

"The *Civilta Cattolica** is the principal instrument of which the Jesuits avail themselves, in order to gain ascendancy over the mind of the Pope, and through him to domineer over Rome and the whole Catholic world. Having a profound knowledge of the human heart, the reverend fathers of the 'Company of Jesus' have long since learned that they would acquire a ready dominion over the Pope's mind by exalting and glorifying his titles of prince and pontiff. To this work they consecrate a large part of the *Civilta Cattolica*, combatting with exaggerated zeal any writing which in the smallest degree assails the person of Pius IX.

"At the semi-monthly appearance of each number of this review, the editor, who is a Jesuit, obtains a private audience with the Pope, to whom he presents a copy of the periodical and informs him at length of the questions treated in it, ever striving to deepen in the mind of Pius IX. the maxims and thoughts which favour the purposes of the celebrated Society.

"Side by side with this most potent and efficacious instrument, which they know so well how to turn to their own account, the Jesuits have recently found another mighty means of exercising a decisive influence over the Pope. One of them—Father Angelini—is employed in writing a history of Pius the Ninth's pontificate. The author of this biography reads, from time to time, extracts from the book to the Pope, in which adulations of the Pontiff's person are ably and most shrewdly mingled with insinuations tending to condemn every modern idea of liberty, and to frighten the timid conscience of the weak old man, by holding up before him a dark picture of the evils which political liberty in Italy has brought upon the Church. A singular episode in the campaign directed by the Jesuits to take possession of the Pope's mind and soul, demonstrates what is the spirit of this powerful Society, and how it is maintained. Formerly, the editor-in-chief of the *Civilta Cattolica* was Father Piccirillo, who for strength of intellect and ability in the management of political intrigues, had perhaps no equal, certainly no superior, in the Order. The influence which he had acquired over the Pope was so great that the Society, fearing lest this personal ascendancy over the Pontiff might damage the collective influence of the Company, determined that another Jesuit should be substituted for Father Piccirillo in the direction of the Review. To Piccirillo at present is only entrusted the direction of the presses and printing, which makes it easy for him to continue the publication of Bourbon and reactionary documents, pamphlets of Ulloa and others.'

"It cannot be said that this state of affairs is very pleasing to Antonelli. He fears and caresses the Jesuits, whose great influence over the cardinals and the dames of the aristocracy he knows full well—*i. e.* an influence which dominates the two principal elements that sustain the Roman edifice. At one time the Confessor of Antonelli was the celebrated Father Miguardi. When he died, his place was taken by Father Bossi, another most influential member of the Society of Jesus.

"Thus, through the fear they inspire, and the ability and energy they manifest, the Jesuits command everything in Rome. Even the Cardinals who possess more or less authority in political and ecclesiastical affairs, are all directed and governed by them. Hence in all the Roman congregations, the preponderance of numbers is insured to the Jesuits; and this preponderance is now absolute and incontestable in the preparatory labours for the Council, which labours the Society controls and directs at its pleasure, through the influence it exercises over the Cardinals Biblio, Reisach, and Caterini, who are the nomina Presidents thereof.

"Nor does the assiduous work to which the reverend fathers have given themselves, to make the Council a means for self-aggrandisement and profit, hinder their conspiracy against Italian unity. The centre of this conspiracy is the Farneje Palace *—its soul, Father Piccirillo, who, with Rivera and others, guide everything at their will, obeyed in all things by the very docile Francis II. Frequent and cordial are still the relations which have all along existed between the General of the Jesuits and the ex-King; for notwithstanding the bitter disappointment which his hopes and projects in connection with Spain and Isabella met with by the overthrow of the last Bourbon throne in Europe, Francis II. still clings to his ancient faith in the Society. A skilful plan, of which Monsignor Franchi (Papal Nuncio at Madrid) was to serve as the centre of direction, had been concocted between the Count

* One of the leading Catholic periodicals of the world, edited and published exclusively by the Jesuits. —TRANS.

* This palace is the present residence of the ex-King of Naples, Francis II. Were only the ex-Queen of Spain there, Rome's pre-eminence (in reactionary plottings) could hardly fail to be acknowledged.

of Girgenti, the ex-King, Antonelli, and Queen Isabella. The preparatory work, as well as the execution of the plan itself, was to be conducted by the Fathers of the Society. The Spanish revolution, however, upset completely for a time their designs and purposes. Still they have not entirely abandoned it.

"The new project planned since the revolution and the establishment of the new order of things in Spain, consists, it would seem, in this: to labour with all their might to render impossible the erection of a liberal and constitutional monarchy in Spain. Their great aim at present is to establish a Republic, hoping that the example would influence France and Italy to follow in the same path, and thus ensure the overthrow of the two dynasties (Bonaparte and Savoy), which they consider as the greatest obstacles in the way of the restoration of the dethroned kings and queens.

"All things being thus in the hands of the Jesuits, it is readily understood to what end the preparatory labours of the Council are bent. Men of thought and sense—and among these Cardinal Antonelli—perceive the tremendous dangers this policy of the Jesuits is leading to, and they would wish to fall back on the old system of the Papal Court, and *temporise*, and postpone the assembling of the Council. But the Jesuits will not hear of it, and insist with the Pope upon the opening at the appointed time; and they have persuaded his Holiness that not the vote of the majority, but that of the minority, if sanctioned by the favourable opinion of the Pontiff, will become a dogma! To the maxims of the *Syllabus*, it is said, will be added many others of a similar tenor—among others, that of suppressing, contrary to the authority of the Council of Trent, the immobility of parish priests. Such a principle, once established, would tend to the sole end of converting the Church into a purely absolute and despotic monarchy, while our modern society tends evidently to constitute itself upon the basis of a temperate democracy."

Poland.

This country, alas! no longer a country, territorially situated between Austria, Prussia, and Russia, and politically partitioned among those nations, is eminently missionary ground. Yet, for a long period, it has been one of the most impervious and unimpressible. Not more than eight per cent. of the people can read. The treatment they have received from the European powers representing the three great forms of European Christianity—the Papal, the Greek, and the Protestant, all of which have made Poland their battle-ground, has rendered the people fiercely bitter in their hostility to everything bearing the Christian name. This hatred is intensified by the presence of many Jews, who in their dispersion have made Poland pre-eminently their home, being in the country ten per cent., and in the cities from twenty to fifty per cent. of the population. The few attempts to introduce there the pure Gospel have been signally unsuccessful, and adventurers have withdrawn from the field pronouncing it impracticable. Nowhere else is infidelity so general or so rancorous. And yet it is an important field, especially when considered in its relations to all other portions of Europe, and also as an advanced post of nominal Christendom towards the Moslem and the East.

About three years ago western Christians ventured afresh upon evangelistic work in what once constituted Poland, and the reports this year show that an opening has been made by colporteurs and Bible-readers who have succeeded in the introduction of copies of the Bible in Hebrew, German, Polish, French and Russian, and there is now in Warsaw a Bible depôt established by the British and Foreign Bible Society. Among the people who can read the Scriptures have found ready purchasers, and the portions for gratuitous distribution have been accepted with unexpected eagerness and gratitude. Truth has entered, and at some points found lodgment, and there are the dawnings of hope that Poland may yet be redeemed, disenthralled from the power of ignorance and the most satanic of the forms of infidelity. The great want is of a class of apostolic men who will go in the martyr spirit, and not only circulate the Bible, but interpret its contents, preach fully the Gospel, organise churches, promote the establishment of schools, and lay broad and deep in the masses the basis of a Christian civilisation. The people, interpentrated by prejudices, intensified by their smarting sense of the loss of nationality, are found by recent experiments to be not hopelessly beyond the reach of the Gospel, which is everywhere made by the Holy Spirit the power of God unto salvation. It certainly is not for the Christians of the nineteenth century to leave Poland as utterly rejected of God and redemptionless. Our German brethren are urging their way in that direction, and, by Divine help, will yet permeate that sceptical land with the name and the cross of our Lord Jesus Christ. The

field is hard, and one of the least promising; but let the Church of God hear Him who rebukingly inquires, "Is there anything too hard for ME?"—*Boston Watchman and Reflector.*

Turkey.

The *New York Independent* says, in reference to the missions of the American Board:—

There have now been four associations or "unions," congregational in management, established in our Turkey missions. The strongest of these is that of Central Turkey. The pastor of one of these churches is so thorough a scholar that it has been thought wise to call him from his church to Constantinople to assist in the revision of the Armenian Turkish Scriptures. This association meets yearly at the same time and place as the missionaries' yearly meeting. The American missionaries are honorary members of the associations which represent the churches. The Harpoot Association contains eleven churches, and the Diarbekir churches are also temporarily connected with it. The Bithynia Association represents two pastors and ten churches. The Central Asia Minor (otherwise "Western Turkey") Association was formed last fall at Marsovan, and its first work was to examine ten graduates of the seminary, who were candidates for licensure. They refused licences to three on the score of lack of scholarship.

A late incident in Western Turkey shows the determination of the missionaries that the converts shall support their own worship. The Rev. C. C. Tracy, of Marsovan, visited Amasia, and found that the people had not been able to raise more than half the sum required of them. He conferred with them, but with little success. He noticed that at every conference they filled the room with tobacco smoke. He made them reckon up just how much they paid a year for tobacco, and found it would more than pay the monthly deficiency of twenty-five piastres. He urged them to give the expenditure to the Lord's treasury, and refused further aid. He says the missionaries are constantly uneasy lest some smoking clergyman from America should make them a visit. He begs such to stay away.

India.

(*Special Correspondence.*)

THE PREACHING OF THE GOSPEL IN INDIA.

In a recent number of *Christian Work* your correspondent in Scotland mentions "a very interesting speech on the subject of Indian Missions," delivered by Dr. Norman Macleod in Glasgow. In this speech Dr. Macleod, among other things, when dwelling upon the great difficulty of caste among the Hindoos, encountered by missionaries in India, says that "that was a tremendous difficulty, and one which simple preaching would not get over; and that there was not a single person of caste who would listen to preaching." "It might, indeed," he continues, "be as reasonably expected that a Brahmin, preaching at Westminster, would get the whole of the Lords and Commons for his audience. The means to be used, therefore, was education."

Now this may appear to people at home, unacquainted with India missions, very interesting; and the comparison, made by the Doctor, between a missionary preaching in India, and having for his hearers "not a single person of caste," and a Brahmin preaching at Westminster, and not being able to "get the whole of the Lords and Commons for his audience," may be very striking and convincing, if it were only based upon truth; but that I deny. My experience and that of my colleagues at this station, and no doubt the experience of all preaching missionaries, at least in these provinces, in Hindostan proper, is the very reverse; and since Dr. Macleod makes it such a strong argument, to prove that not the preaching of the Gospel but education in schools will achieve the great work of evangelising the people of India, or at least those of high caste, I consider it my duty to tell him, and the readers of *Christian Work*, that the statement is incorrect. Dr. Macleod's views, like those of many other people, in regard to the means to be employed for evangelising India, may differ, and do differ, from mine; for whilst he thinks that education is the great evangeliser, I believe that the simple preaching of the Gospel will do it. And we may agree to differ in our views, yet in defending them let us stand upon true facts. I am a missionary of nearly thirty years' standing, and have been stationed in different places of India, and amongst them for nearly four years at Benares, the centre of Hindooism. I have itinerated as far up north of the Ganges as Bettiah, which is near the boundary of Nepaul; and in the opposite direction sixty miles south of the Ganges; and preached

in thousands of places—large cities, towns, and villages, and Hindoo places of pilgrimage; and have always had amongst my hearers people of every caste, differing of course at different times from the lowest Soodra to the highest Brahmin, Hindoos and Mohammedans. And now in this large town of Furruckabad and Futtehgurh, whenever I go to preach, it is very seldom that my audience does not number some Brahmins. Dr. Macleod is mistaken; nor is it possible that during the few weeks he spent in India he could have obtained right views of missionary work here from actual observations. He no doubt had his own preconceived views, right or wrong, about missionary work in India, and conversed here with missionaries and other persons, who agreed with him, more or less, in his ideas about education in this country; and they may have told him about not meeting with high caste people in an audience to whom the Gospel is preached in the bazaar. And these informants may be right, because, being themselves employed in schools, they have no time at all to preach in the bazaar; and they certainly do not meet with high caste people, nor with any people at all. But as one of the preaching missionaries in India, I protest against such a sweeping and unfounded statement that there is "not a single person of caste who would listen to preaching" in India. Such a statement may suit those who put education, in this country, in the place of evangelisation, but an untrue statement of the kind will only weaken the cause which it is intended to support. Had Dr. Macleod accompanied any itinerating missionary party he would have spoken differently.

It will be seen from what I have said that I do not agree with those who say that education is the means for converting the natives of India. No; I do not believe that a native of this country must be first educated, and thereby fitted for the reception of the Gospel. Our Lord commanded his apostles, "Go ye and preach the Gospel to every creature." Now the question is not, in how many various ways this "preaching" may be explained, but, how the apostles and their disciples understand it? And particularly, how did the highly-educated apostle Paul understand it? He, and all the apostles, itinerated and proclaimed the Gospel everywhere; and to what place they could not go, or not as often as they liked, they sent their messages in writing, the history of our Lord, and their epistles. This is, I believe, the plan which we missionaries have to pursue. Preach the Gospel *vivâ voce* wherever we can, translate the word of God, and write tracts and distribute them, so that the message of salvation may reach also those to whom we cannot go, or who from some reason or other cannot hear us. To say that the times have changed I admit, because I see so much unbelief in the church as to the power of the word of God and the efficacy of the simple preaching of the Gospel. But I see no change which could justify us in changing the means for the spread of the Gospel. The human heart is the same, and as bad now as it was during the apostolic age; idolatry is the same among the Hindoos as it was among the Greeks; the word of God is the very same—"quick and powerful, and sharper than any two-edged sword." To the Lord Jesus Christ belongs still all power in heaven and on earth; wherefore He said, "Go ye and disciple all nations." God's almighty power over the hearts of sinners is unchangeably the same, and his hand is not shortened; and the Holy Spirit's power has not become less, as to require our educational efforts in order to prepare sinners for their conversion, to be perhaps completed by his agency. And the words of the apostle to the Gentiles are as applicable now as then,—"After that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe; because the foolishness of God is wiser than men, and the weakness of God is stronger than men." I find that the Hindoos are very much like the ancient people of Greece, both as it regards their idolatry and immorality, as well as their intellectual state. And I find that the apostle Paul used the same means in the conversion of the Greek and the Jew, Barbarian and Scythian, bond or free, viz. the simple preaching of the Gospel. And the best thing we can do is, I am sure, to follow his example.

It is the Holy Ghost's prerogative to convert a soul from darkness to light, and from the power of Satan unto God. But our enlightened age has found out a different way of converting the heathen. It is unbelief in the power of God's word and God's spirit, and confidence in self—in our own powers and in our own system of education which has brought about this change, which, whilst it is so gratifying to human nature is so dishonouring to the Lord. Let us honour the Lord, by using the divinely-appointed means for the spread of Gospel truth, and the Spirit of God will crown our efforts, and bless them to the salvation of many.

J. F. Ullmann,
Missionary of the Futtehgurh Mission.

MISSION WORK AMONG WOMEN.

"*All the earth shall be filled with the glory of the Lord.*"—Num. xiv. 20.

"CARLETON," in his letters "Round the World," in the *Boston Journal*, gives the following interesting account of mission work in India :—

"I was fortunate enough to meet Miss Britton at Allahabad. She was for some years in Africa ; then gave her strength and energy in one of the great hospitals during the war, and now is here managing this work. Arriving at Calcutta with her, driving up one of the streets of the city through the native quarter, we reached the mission house, where ten of the teachers reside—a large stucco building, which has seen its best days, but which serves for a comfortable home. Miss Britton and Miss Hook, lately arrived from Schenectady, New York, are the only American teachers, the rest being English and East Indian.

"In one of the lowest rooms you see a dozen or more native women—Christians—receiving instruction ; some studying the large maps on the walls, others with slates, all learning to do plain sewing. They are preparing to be teachers, and soon will be in the Baboos' houses. The women gone, a class of girls come in. At one hour of the day you may talk with a pundit, who is an outcast from society because he has accepted Christianity. His wife has been taken away by her friends. He cannot enter the houses of his old friends ; every door is shut against him ; every face averted ; no hand to give him welcome. He is morally a leper—unclean in the sight of those who once were most dear. His wife was five years old when she became his bride. She is now thirteen, and he is rising twenty. The marriage was planned, as all Hindoo marriages are, by the parents, and the parties had no choice but to obey.

"Multitudes of Hindoos have forsaken their idols, but so long as they do not accept any other religion, caste does not degrade them. This young man has determined to go and see his wife ; he believes that she is not averse to living with him, but that she is kept by her parents. If such be the case, he intends to test the matter in the courts, to see whether the arm of the law is not strong enough to break down the power of caste. He believes that the time has come when the stone should be taken out of the other end of the meal bag.

"After breakfast, all hands start out for their day's work. They have a welcome everywhere, and in many instances the Baboos request that their wives may read the Bible.

"Entering the houses where the women assemble, the only chair of the apartment is given to the teacher. Her class sits at her feet—children in every sense of the term—immeasurably behind the lowest class in a girls' grammar-school of your city. Their great and chief desire is to learn embroidery, but the rule is imperative that they must first learn the alphabet, and then easy reading, then plain sewing, so going on step by step. Some give up, discouraged, in three weeks ; but most persevere, till able to read fluently in their own language. So, from house to house, these indefatigable teachers go—the mercury at 90 degrees—energy oozing from every pore. There is a great work, worthy to be ranked with that of Dr. Hamlin's at Constantinople, and that by the missionaries at Beyrout. Raise the women of India, and you lift 200,000,000 from gross idolatry. This is a mighty moral leverage, with results immeasurably in the future. It was the mothers of America who fought the late war through to its glorious end. They sustained the army by their labour, their sympathy, their heroic devotion. It is the mothers of India who keep the idols on their pedestals. For 2,500 years the Brahmins have had it all in their own way. They have kept the land in darkness, filled it with gloom ; but these women of the United States and England have got into the *Zenanas*, and the Brahmins' days are numbered. Their work commends itself to the women of America. It is one of the great enterprises of the day, which is productive of immediate results."

Chamba is a town of 7,000 inhabitants among the Himalaya Mountains of Northern India. It is the seat of an independent mission, conducted by Mr. Ferguson, of the Church of Scotland, whose wife is a daughter of Dr. Mullens, secretary of the London Missionary Society. Although he has some peculiar views and practices, he has been so far successful as to baptise ninety heathens during five years' labour. He provides a school for converts and their children, but will instruct no others. In the mountainous region around it is often difficult to cross to a village on the opposite side of the valley ; and in such cases he preaches through a speaking trumpet, so that it is no figure of rhetoric to say that

> "The trumpet of the Gospel sounds
> With an inviting voice."

Another peculiarity of this mission is that men and women are baptised on the ground merely of a professed desire to be Christ's disciples, without waiting for evidence of regeneration. Mr. Ferguson understands this to be the order intimated by the command in Mat. xxviii., "Go and teach (disciple) all nations, baptising them, teaching them," &c. He thinks they are to be brought into the rank of the disciples (learners) by baptism, and then taught. Accordingly the baptised adults are not all admitted to the Lord's table, but only those who are supposed to be regenerate. The number of communicants is between twenty and thirty. The non-communicants speak of themselves as "crude," and the others as "matured" Christians; and it is only the mature that expect to be saved.

TESTING OF JAGGANATH.

The Rev. W. Hill, formerly an Orissa missionary, lately told this story at a meeting. The Sirdar bearer of an English magistrate, near Calcutta, was roused to think about Christianity by reading the Bengali Bible. He accompanied his master to Pooree, and there put Jagganath's divinity to the test by placing a cow's bone first among the sacred rice before the idol and then on the altar where burnt-offerings are presented. He passed a sleepless night, but as nothing happened he was confirmed in his resolution to give up idolatry. In consequence of bones having been discovered in the temple, the city became all of an uproar. The ponderous heaps of boiled rice were all polluted, and instead of being eaten by the Brahmins or sold to the pilgrims, had to be carried out of the temple and thrown to the sacred bulls which wander about the streets. Though perfectly innocent, the native preachers were reproached with being implicated in the affair. Little did the people suppose that the bones had been carried into the temple by a man who was groping his way out of the darkness of heathenism into the light of Christianity. To the Mussulmans the affair was a capital joke; and they taunted the Hindoos by declaring that it was now quite evident that their god ate cow's flesh by stealth during the night, and that the bones they had found were too hard for his power of mastication. By purifying the temple and saying that the bones had been carried in by the birds, the priests got over the difficulty.

Burmah.

THE KARENS.

Mr. Brayton, of Rangoon, writes:—A company of wild Karens on a trading excursion, from the mountains some days north of Maulmain, have just called, and are spending a few days on our compound. One of our former pupils had wandered into their region as a trader, and they have returned with him. They listen very attentively.

A young man and his wife have just left our house to go forth and labour for the salvation of their countrymen. All things considered, I do not think I have ever known among the Karens a man and his wife, both of whom were so peculiarly well fitted to work among their people as this couple. The young man himself, after spending some ten years in study at different places, graduated from the Theological Seminary several years since. A year ago our Kemmedine Pwo Church gave him a call to become their pastor, and he was ordained as such. He is also my my head native school-teacher. His wife has been in our school, and more or less connected with our family, for the past thirteen years, and has a peculiarly winning way among the people; and, in addition to other and excellent qualifications, she has what is of itself an immense power among the Karens—that is, she is a superior singer. She has a sweet voice, and having been under the instruction of Mrs. Rose so long, she is exceedingly well adapted in this respect to gain influence; and what is far, far beyond and above all other qualifications, and without which they would be miserable labourers, they both seem to possess the true spirit of the Gospel, and wish to give themselves wholly to the great work of winning souls. They have now gone forth on this momentous errand. May the Holy Spirit guide, sustain, and bless them, as they have put their hands to the plough, that they may never look back and receive the frown of the Master! They have since been united in marriage.

China.

ROMANISM IN CHINA.

"Carleton," in the Boston *Daily Advertiser*, thus speaks of Romanist zeal in China:—

Entering our sedans, we were taken through several streets to the eastern section of the city (Canton) to see the cathedral, going up under the direction of the French Catholics. Since 1860 over 500 priests of the Romish Church arrived in

China. The Catholics of France seemingly have taken the empire in hand; and it is said that behind it all is the hand of Louis Napoleon, who means to make French influence superior to that of England here, as he has in Turkey. Be that as it may, it is plain that somebody is taking a long look ahead.

Soon after the treaty of 1859 was signed, ground was obtained for the erection of a cathedral, and the foundations laid for an edifice which is nearly 250 feet in length, with a corresponding width, in the form of the Latin cross. The material is granite, in colour and grain very much like that of Cape Ann, quarried on the island of Hong Kong, and brought ninety-two miles by water. The style of architecture is ornate Gothic. It is estimated that the edifice will cost from three to four millions of dollars.

We heard the clicking of hammers before we emerged from the labyrinth of streets, and upon getting out of our sedan found that we were in a great yard with a bamboo shed over us, in which were scores of stonecutters. The cathedral walls are about halfway up, and it probably will be five or six years before the roof is on.

The difference in ceremony between the religion of the Chinese and that of the Catholic Church is so slight, that the Roman Church finds it easy to make converts. Incense sticks, candles, and lamps are always burning before the idols of the temples, just as before the altars of Rome. The priests appear in yellow robes, recite prayers in concert, responsively, with just such intonations as you may hear in St. Peter's, or, for that matter, in the Trinity Church of New York. A big drum calls to worship, and a big bell mingles its vibrations with the prayers. Paper flowers adorn the altars as in every Romish Church. There is bowing, kneeling, passing from the right hand to the left hand of the altar, from the left hand to the right hand. The ceremonial is much less imposing than that of Rome, not near so much of it. In this respect the religion of Buddh is a great way in advance of that of Brahma. I am not sure but that there are some high churchmen who are earnest for candles, robes, chasubles and all that sort of thing, who would find quite as simple a ceremonial in these Joss houses of Canton as in their own churches. But if they are going in for an elaborate ceremonial, they might as well give it up at the outset, for the Brahmins will beat them all hollow. There is so little difference between the Roman ceremonial and that of the Chinese Joss houses, that the Abbé Hue, when he was here in China, noticed it and predicted the easy conversion of the Chinese to the Romish faith.

Whether there is a French political policy behind this Romish missionary work is not known, but it is certain that great efforts are being made by the Romanists to forestall Protestants in this great empire. It is a subject for the thoughtful mind, especially for those who look upon the whole world as the field where the Truth must be made known.

Mighty, material and moral forces are beginning to work upon this people. Steamboats navigate the rivers—furrow the bays and harbours; the locomotive will soon be rolling over the vast Empire; the vices of western civilisation are already taking root. Shall not the virtues also be planted? Shall Evil have all the field to itself? No; the spirit of the age forbids it.

Japan.

THE converts are beginning to come into the church in Japan. Two highly intelligent men were baptised in February by the American Presbyterian missionaries, and the first female convert was received at the same time. One of these men had, some years ago, been suspected by his parents of being a Christian in the Japanese sense of that word, and was confined by them in his room for 400 days. Meanwhile his teacher, a man who is not yet a believer in God's word, but who had rejected idolatry and the atheism of Confucius, and who was then reading the Bible, sent him appropriate selections from the Scriptures. Here, in confinement, he formed the desire to know more of God's word. When released, he immediately resigned his rank and rendered back his salary to his prince, and came to Yokohama to study the Bible only; and this he has continued to do, with only the interruptions that ill-health and the necessity of supporting himself have rendered unavoidable. Here he met the missionaries, and learned of them the Gospel while teaching one of them the Japanese language. The Presbyterian Mission now has six members of its church in Yokohama. Over sixty have applied to enter the school. A man has come to Mr. Thompson twice, lately, for a quantity of Bibles and some of all the books on Christianity, and insisted on paying for all. These books, he said, were for the high priests of Yedo and Ese. In view of these and other facts, the missionaries are greatly encouraged in their work, and hopeful for the future.

A MISSIONARY EMPLOYED BY THE GOVERNMENT.

THE Rev. F. Verbeck, a missionary of the Reformed (Dutch) Board, labouring in Japan, left Nagasaki on the 23rd of March for Yeddo, in compliance with the request of the Imperial Government. Although definite arrangements were not completed, it is understood that Mr. Verbeck is to be engaged in the projected University of the eastern capital, and perhaps have an influential position in the department of education. Mr. Verbeck has unusual qualifications for such work as that now inviting his attention. His departure from Nagasaki was marked, as he says, by "innumerable tokens of affection and respect from all our native friends. The governor-general, to whom a few days before I had the honour to give an account (at his own request) of the Scriptures of the Old and New Testament, sent me from his private purse a sum sufficient to defray my expenses from Nagasaki to Yeddo; and the Prince of Hizen sent me three valuable Japanese gold coins, as a token of his appreciation of my labours among his subjects during my residence at Nagasaki."

Sandwich Islands.

Now that Bishop Staley is on his way back to the Sandwich Islands, on his route "confirming the churches" in South America, it is interesting to learn the state of his church, the "Reformed Catholic," in the Hawaiian Islands. The *Missionary Herald* tells us that Dean Harris has in Honolulu a female boarding-house and a day school for boys, the former not large and the latter very small; but we understand that his services are attended by most of the court, so far as they attend any worship. At Lahaina Archdeacon Mason keeps up two schools, with eighty scholars, who constitute almost the entire Sabbath audience. At Wailuka Mr. Whipple keeps up a flourishing school of sixty or more scholars, who, with the addition of ten or twenty foreign residents, are his entire Sabbath audience. Mr. Williamson has left Central Kona, where his services were attended by only five or six besides his six or eight day scholars. But the membership of the "Reformed Catholic Church" in Honolulu are preparing a curious welcome for Bishop Staley. They have sent a letter, signed by nearly all their membership, to the Propagation Society, requesting it to discontinue the mission, and withdraw the missionaries. They say that they are "Low Church" (by which they mean anti-ritualistic, rather than evangelical) and that they desire a Low Church pastor for Honolulu, without any bishop; and they pledge themselves to support him with no aid from abroad, their purpose being to secure the services of Mr. Williamson, as he is so Low Church. The king also has sent word that he has withdrawn all patronage from the "Church," and does not wish a cathedral erected on the land given by his brother. Queen Emma, however, is not one of these protestors.—*New York Independent.*

West Africa.

THERE exist (says the *Missionary Herald*) near the borders of Liberia, and thence an indefinite distance inland, villages and tribes of negroes who speak, read, and write Arabic. Dr. Livingstone speaks of being among friendly Arabs near the Zambesi. He travels with Arabic interpreters all through Central and Southern Africa. These tribes would appear to be superior in culture and civilisation to surrounding peoples. They profess the religion of Mohammed, shorn of much of its bigotry and intolerance. They are spreading this religion, by preaching and conquest, through an unknown but vast region of the interior of that mysterious continent. The way is open for evangelising them through the Arabic language, by means of men who should be trained for the purpose in an Arabic department of the Liberia College. Such a department does not exist, but should be created by the enlightened liberality of friends of the negro and his evangelisation. Arabic Bibles were lately sent to Liberia, that Professor Blyden, of Liberia College, might send them to these tribes. In each Bible was pasted an invitation to communicate in reference to the desire of instruction, and the names of towns and learned men. A reply has been received from a Mandingo Mohammedan priest, inviting Professor Blyden to come with his books.

United States.

THE MISSION WORK IN NEW YORK CITY.

Results of the past five years—Spread of Mission Chapels—A great advance.

WITH the reconstruction and incorporation of the New York City Mission, the oldest union organisation of the kind in the city, and the

various new missions inaugurated therewith, there has been a very general advance along the whole line of aggressive Christian effort in this and in other cities. A very brief review of some of the more prominent points worthy of notice in the improved condition of city missions within the few past years, will encourage every citizen to continue his co-operation, sympathy, and support.

As soon as the Executive Committee of the City Mission resolved upon a readjustment of their system of operations and an enlargement of their plans, there was commenced a series of meetings, newspaper articles, &c. During the five years that have elapsed since the first steps were taken in this direction, there have been held thirty grand union public demonstrations in the larger halls and churches, besides hundreds of smaller missionary and committee meetings. And there have been issued thirteen valuable reports and documents, containing an immense amount of important and trustworthy information on evangelistic work, and 350 newspaper articles in the way of statement, argument, appeal, and illustration on the various topics of the mission cause, have appeared in the public prints. These measures quickly aroused public feeling and attention, and our enterprising business men cheerfully responded to the new calls made upon their time and money, and within the time previously specified the contributions to the City Mission have amounted in the aggregate to 160,000 dollars for the support of missionaries, 100,000 for the building of mission chapels, besides several thousands of dollars for reading rooms, tea meetings, lectures, concerts, and other adjuncts of missionary effort. In the spread of information on the moral wants and destitute condition of the poor in New York, and in the general diffusion of a new spirit of active zeal, all the churches and societies in the city seized the opportunity, and pushed forward with new energy their plans of usefulness. The Episcopal City Mission, the Methodist City Mission, the Sunday School Missionary Union, and other similar organisations, reorganised their systems of means and instrumentalities, and called for larger donations. In a recent statement in the newspapers, it appeared that the Methodist City Mission had within three years raised and expended 125,000 dollars in building four mission chapels. The Brick Presbyterian, the Fifth-avenue Presbyterian, and the Fourth-avenue Presbyterian churches have, within the same period, raised an equal amount, and erected three chapels for missions under their own church care, and at the same time have freely contributed their thousands of dollars to the Undenominational City Missions. The Reformed Churches have established three mission chapels; the Baptist Churches have also engaged in the work, and the Madison Square Presbyterian Church, which has been a pioneer in mission work, has just raised a handsome amount for another mission chapel. The West Presbyterian Church, the Eleventh Presbyterian Church, St. Paul's Methodist Church, the Covenant Presbyterian Church, and others are raising the means for putting their missions on a permanent basis, in suitable edifices. The Wilson Mission, that has grown out of one of the first and most successful of our industrial schools, has lately bought a property corner of Eighth Street and Avenue A, where they will provide pleasant and appropriate chapel accommodations for their growing numbers. The Holy Trinity Protestant Episcopal Church have put up a neat chapel of corrugated iron, and are supporting five or six distinct mission operations.

In all there are 125 Protestant Missions in the city, where Sabbath schools and preaching, and other religious and moral services for adults, or children, or both, are regularly carried on. Of this number, forty-one are permanently established in suitable, commodious, church-like buildings, with the ministry, the ordinances, and the government that usually appertain to churches, though they be not regularly incorporated as such. Others of these missions will arrive and build during the year, and some will doubtless, one day, become in a measure self-supporting, self-governing, independent churches. There are already more than a million of dollars, invested in various chapels and churches, and hundreds of thousands of dollars are annually raised for the support of city missions, missionary pastors, Bible readers, and assistants, and for the general maintenance of the missionary work. Recently a number of leading influential men of the Methodist denomination started a fund of 500,000 dollars, to be expended in securing sites and erecting chapels and churches, chiefly in the outskirts of the city, on the lines of the rapidly extending population. This noble example of church extension will doubtless be followed by the other denominations; and the spirit of Christian philanthropy now awake in our city will not be satisfied until the blessings of life, light, liberty, and love shall be diffused through all classes and conditions of men.

Mexico.

An American journal says: It is noteworthy that at this very time, when there is such a reaction in Spain in favour of religious liberty, and against the extravagant demands of Romanism, there should be a similar feeling in Mexico, the greatest of its colonies. There is no country with which we are brought into more intimate relations than Spain, nor for which we ought to do more evangelistic labour, and yet there is scarcely any for which we have done less. We have sent against her cannon and regiments; but never the soldier of the Cross. It is but lately that the Bible Society has had its agent, Mr. Westrup; and the American and Foreign Christian Union its two missionaries, Miss Rankin, in Monterey, and Rev. H. C. Riley, in Mexico. Miss Riley has the direction of four native evangelists and colporteurs, and four Bible-readers; while with Mr. Riley, who has been less than a year in Mexico, is one evangelist and several other helpers. Mr. Riley is the first ordained Protestant clergyman ever sent to labour permanently in Mexico. He writes home that there is a perfect hurricane of Protestant feeling raging against the Roman Church, and that he feels as if he had suddenly found himself in the times of the Reformation. The government has secularised the property of the Roman Church, amounting to 200,000,000 dols.; and brands it with the name of traitor for having brought in the French intervention to prop up its falling power. The convents are all emptied and abolished; the monks and nuns scattered to the four winds; ecclesiastical robes and processions forbidden in the streets; and church and state entirely dissevered. There are also some earnest Evangelical Christians spreading the doctrines of a pure Gospel. From Zacatecas our consul writes that there is much encouragement there, and mentions a congregation near that city which is building a church large enough to seat 300 hearers.

The following statement has just been received from an Englishman in the capital of Mexico:—A holy fire has now been kindled in this republic, which bids fair to destroy the accumulated rubbish of centuries: not only have priests, lawyers, and schoolmasters fallen under its purifying influence, but also—and which to us is of much more importance—the uneducated Indian; the class which composes the great body of the nation—those who, as a rule, were never sufficiently interested in politics to take any part in their discussion, now enter into the question of religion with the greatest ardour. I wish those men in the United States who discourage evangelising efforts in Mexico could see our friends H. C. R. and J. P. A. preaching to the prisoners on Sunday morning in the National Jail; the crowd of these unfortunate men, who come voluntarily to the place appointed for our meeting, and sit down to listen to the preaching of the Divine Word; the good order they maintain; the feeling they display while it proceeds, and the enthusiasm with which they sing the evangelical hymns taught them by H. C. R.; also the interesting congregation which meets for worship in the chapel of the Profesa, numbering some 250 persons; and also the numerous small congregations which meet in private houses, not only in this capital, but also in remote towns and villages, to the consternation of the ecclesiastics; and the earnest appeals that are made to us for books, in order to enlighten themselves upon the all-important question of what will God have us to do—if, I say, they could see all this, I feel sure they would cease their opposition.

We are very thankful to you for your last consignment of three boxes, and especially that part of it containing the "Evenings with Romanists," and I only regret there were not more of them, as this excellent work is so remarkably well adapted to the present circumstances of the country: it has already produced marvellous effects here, and if we could have it in immense quantities, infinitely greater things might be expected from the effort. It is not so much a great variety of books that we need, as an immense supply of some few of your best ones, such as the one above named; next to which may be mentioned "Dialogues of a Spanish Priest," and others. [He then mentions twenty-six others.]

I venture to say that if you could supply us with, say, 20,000 of each of the above works, you would presently hear of hundreds of evangelical congregations formed in this country. Mexico is open for Christian efforts through the press, and if the present favourable opportunity were taken advantage of, very important results might be expected to follow from it. Mr. H. C. R.'s tracts, "True Liberty," "True Joy," and "Are you Converted?" should be circulated wherever the Spanish language is spoken. I have seen that grants of money have been made by the London Tract Society for reissues of their publications in Spain. I wish that similar exertions could be made for the distribution of Christian literature

in Mexico. You have here the brains, the hearts, and the hands to do the work; could not your society make some special effort in the United States to obtain the necessary funds for the same? [Will not some friends of Christ enable the society to send these brethren 500 dollars for paper, immediately?]

H. C. R. has published four new tracts and republished one old one since he came to this city, and in order that all classes might have a chance of reading them, he placed men at the doors of the theatres to distribute these tracts to the people as they came out, and at the door of the present temporary Congress Hall, which is situated just below our new Bible depôt, and as Congress men passed by it while it was yet day-light, we observed them to have our friend's little books in their hands.

Mr. R. was from the first interested in the congregation which has been worked up by Sostenes Juarez, and which meet in the chapel of the Profesa; he immediately commenced to make the service more effective, and introduced congregational singing, which till then had not been attempted; this has proved a great success, and together with your recent tracts distributed, is the immediate cause of the increase in the number of the attendants and of the enthusiasm which now exists among them; all the other congregations have been affected by this movement, and your hymns are now sung in all parts of the city, not only in the meetings for worship, but in the homes of those who attend, with their little ones; as children who cannot even read, very quickly pick up those sweet hymns, carry them away in their heads, and sing them joyfully in their houses.

There is a total of about 1,200 persons who come together in and near this city on Sundays to edify one another by reading the Gospel, singing hymns of praise to God, and preaching his word. Sales of Bibles, Testaments, and portions, during the last three months reached 7,303 copies; the quantity of your tracts which are daily circulated must be great, although I do not know the proportion. The cause we are engaged in has now become the subject of general conversation, and I am told this whole city is in quite a state of fermentation—a little extra zeal on the part of the American churches, at this moment, might greatly contribute to the spread of divine truth among a people where this inestimable treasure has never yet been diffused.

Hoping the Lord may stimulate their sympathies towards this unfortunate people, so that greater efforts may yet be made for their entire conversion to the Gospel, I remain, dear friends, yours, ——.—*New York Observer.*

Greenland.

From *Periodical Accounts* we copy the following in reference to this mission:—

"The missionaries and their work have been violently objected to. Actuated perhaps in part by sentiments less pure than they themselves suspect, some persons connected with the Danish colonial administration profess to have discovered in Christian missions the main if not the sole cause of the alleged increasing impoverishment of the natives. It might not be difficult to find elsewhere the causes of this deterioration. Still there is much apparent plausibility in the assertions made; while their authors so far relied on the influence of their own statements, as to urge the expulsion of the missionaries. It is no new thing for the servants of the Church of the Brethren, to have to pass through 'evil report' as as well as good report. They have often had to say in the language of ancient prophecy, 'Surely, my judgment is with the Lord, and my work with my God.'—Isa. xl. 4. But in the case of a mission which offers so little that is inviting, and the labourers in which have so little to cheer them in their toil, these ungenerous accusations constitute a new and peculiarly strong claim on Christian sympathy. It is very pleasing to state that this has already been accorded in a quarter, proceeding from which it is likely to be, under the Lord's blessing, influential for good. The Royal College of Missions—a privileged body in connection with the established Lutheran Church of Denmark—has, through its officials, expressed its appreciation of the labours of the missionaries in Greenland, and its earnest depreciation of any hindrance thereto. Thus it may be hoped that on this occasion, as it often has before, 'the things which happened have fallen out rather unto the furtherance of the Gospel.'"—Phil. i. 12.

British Honduras.

RELIGIOUS REVIVAL.

The Rev. Edward Spratt writes in the *Wesleyan Missionary Notices*:—I am sure you will rejoice when you learn that showers of blessing are

being poured upon us in Belize. Within the last six weeks not less than ninety-five persons professed to have obtained the salvation of their souls. Many of the number are scholars in our day and Sabbath schools, and are members of catechumen classes. It was delightful to see the teachers pointing to the Saviour the children of their charge, for whose salvation they had so earnestly laboured and prayed. Night after night our large and beautiful chapel was crowded, and a most gracious influence rested upon us all in every service. I am happy to inform you that the good work is still going on, and that our ordinary services are very largely attended. There have been some cases of conversion of peculiar interest. One night a young person who was enabled to believe in Jesus to the saving of her soul, began at once to feel concerned for the salvation of the members of her family, and her cry was, "O that my mother was saved! O that God would convert my mother!" The following night I saw her directing some one to the Saviour. I asked her who the person was in whom she was taking such a deep interest. I shall not soon forget the beam of joy upon her countenance when she replied, "This is my mother, sir; and this, sir (pointing to a youth of, say, fourteen years of age), is my brother." They are all now happy in the love of God, and travelling in the way of heaven.

During the first week of special services, amongst those who were wounded by the Spirit's sword was another female, who, when invited to go to the communion rail and seek mercy, replied, "I would, but I am afraid of my husband." The following night the husband was present, and, when invited, he, under a most powerful influence, arose, took his wife by the hand, and with deep feeling said, "Come, ——, let us go and seek the Saviour." They knelt side by side, and both found Jesus, and went down to their home justified. The man and his wife are meeting in class and rejoicing in their Saviour.

The officers and members of the church are ever ready to do their utmost in helping forward the work of the Lord. Three new classes have been formed, and leaders appointed to them. One class of importance has been more than doubled in numbers, and other leaders are bringing candidates for membership almost every day. The Lord's name alone be praised for this outpouring of his Holy Spirit.

There are a few features of the work worthy of special notice.

1. The first remarkable visitation from on high was vouchsafed in a prayer-meeting, when God's people were pleading with Him for what He blessedly gave; not under a sermon, or the glory might have been stolen from the Lord, and given to a mortal, but when humbled in the dust, confessing our sins and imploring the Spirit's aid, down He came as a "rushing, mighty wind," and "great grace was upon us all."

2. The work broke out just where we could have desired it, viz. amongst the young, who had been for a considerable time under the special care of our pious and judicious teachers. One night the number of young people who were seeking the Lord was so great that the large communion-rail was far too small to accommodate them. "Hosanna to the son of David" is the united cry of many children who have recently found Him to be the joy of their souls.

3. The revival so far has been happily free from all undue excitement: certainly we had excitement, but it arose principally from "strong crying and tears," which gushed from hearts humble and contrite before the cross, and then from the outburst of joy of the new-born soul. O that this mighty shaking may continue, until from the whole valley of death there may spring forth multitudes of souls filled with spiritual life, who will go forth to fight the battles of the Lord

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THE KIDNAPPING IN THE PACIFIC.

The following statement was read at a recent meeting in Australia:—

"Statement of Ishmael Williamson, cook and steward of the brig *Syren*, when what he says occurred:—

"I was cook and steward on board the brig *Syren*, which sailed from Newcastle, New South Wales, with coals for New Caledonia, about the month of November, 1867. We sailed to our destination and discharged our cargo, after which the captain called the men aft and informed them that he intended to proceed to some of the other islands and take on board a cargo of islanders for Queensland. Having got four of the New Caledonian natives, we sailed away from that group, keeping them (the natives) carefully concealed until after the pilot had quitted the vessel. We then proceeded to Lefu and commenced trading with the natives, offering them pipes and tobacco, when a chief and three men were induced to come on board, under the impression that in Sydney they would receive from £2 to £3 per

month. From here we proceeded to Tanna, where a chief named Brown came on board, and bargained to procure men, for which the captain gave him a musket and a piece of red calico. The chief then went on shore and brought on board six men, old and young.

"Ostensibly to show them the ship, and when they had been placed in the hold, the captain set sail for another part of the island, taking Brown with him to try and induce the natives to come on board, but was unsuccessful, and in the night the chief took his departure, and returned to his own part of the island.

"We then sailed to an island named Mallico, where we put off a boat to trade with the natives, who came swimming out to meet us, bringing plenty of cocoa nuts with them upon sticks in the water; some of them came on board the boats, while others came in their canoes to see the vessel, numbering twenty-one, many of them bringing their clubs and implements of war with them. They were relieved of these on deck, and taken down to see the mysteries of the hold, when the vessel set sail, the canoes were cut adrift, and we bore away from the island. The wives of some of these men swam after the ship for more than three miles, crying loudly for the restoration of their kidnapped husbands.

"We then went to Mutton Island, where we got a good many natives on board, but as the vessel stopped over night to take in wood, they all made their escape during the darkness, except two. In the morning the captain called the watch and asked them why they had allowed the islanders to escape. The men declared that they had not seen one of them go away. For this neglect of duty the captain stopped their coffee for two days, as he said he had lost over £100 by it.

"We then touched at Bura Bura, where the boat went ashore, and brought off nine men, who came to trade. These received jews-harps and red handkerchiefs, and were secured in the hold while the boat went ashore again, but the second time it was only fortunate enough to get one man, who jumped overboard and swam ashore before he could be brought to the vessel.

"After touching at many other islands and getting men in the same way to the number of 110 (one hundred and ten), we called at an island, the name of which I forget, where we got six men on board out of a canoe, but the chief immediately came off and demanded their liberation. The captain on seeing the canoes assembling, and the natives armed gathering on the beach, thought it best to comply with his demand. However, to chastise them for their opposition, he manned a boat carrying six muskets and four revolvers, and sent it to chase the natives, who retired to the beach and drew up some of their canoes on the shore. The boat's crew then fired into the huts which contained the women, sunk some of the canoes along the shore, and then returned to the ship.

"We afterwards called at Mare Island, but the natives here were too much civilised and could speak English, and consequently it would have been dangerous to attempt kidnapping them.

"We then sailed for Brisbane. During the first part of our voyage the islanders suffered severely from sea-sickness; the Mallikolo men in particular touched nothing for four days. The captain tried to induce them to eat by standing over them with a thick stick, threatening to thrash them if they refused. Many of them were attacked with dysentery, and after a passage of six days we came into Morton Bay, where we remained in quarantine for a month, and altogether losing by death about twenty-one out of one hundred and ten natives who left the islands with us.

(Signed) "Ishmael Williamson.

"Witnesses to signature, { William Castles, David Gray."

VICTIMS OF THE INQUISITION.

A statement derived from an abridgment of Llorente's *History of the Inquisition in Spain*, third edition, has been published by the Edinburgh Spanish Evangelical Society, giving a summary of the victims of that bloody instrument of Romish intolerance from the beginning in 1481 down to 1820. The whole number of victims, including those burnt at the stake, burnt in effigy, and sent to the galleys, is 335,467. Closing the record in 1746, since which date only fourteen have been burned, and 268 sent to the galleys, we have a total in 263 years of 36,154 burnt at the stake. Just about one-third of the whole awful work was done under Torquemada in the first seventeen years of the history of the Institution, when 10,220 were burned, 6,840 were burned in effigy, and 97,371 were sent to the galleys. It took nearly sixty years to make up another third of the victims of the stake; while a full 100,000 more were hurried to the galleys in the short space of 23 years. After

that the work flagged, even under the rule of the three Philips; and two centuries, during which the world was moving into the light of the Reformation, were required to equal the seventeen years of Torquemada. If any one wishes to know whether Spain escaped the influences that went abroad with the Reformation, he need only read h e additional fact, that 260 persons were sacrificed in the last century of the Inquisition, against 114,371 persons in the first seventeen years of its existence; or the fact that in the forty years before the Reformation 232,650 were destroyed, while in the sixty years immediately following, only (!) 60,000 suffered. Humanity stands appalled at the record, and Christianity blushes at the atrocities committed in her name.

SUGGESTIONS AND REPLIES.

To the Editor of Christian Work.

Dear Sir,—Sister Olga von Billerbeck, Superior of the Deaconesses' Hospital at Alexandria, Egypt, is visiting England for the purpose of obtaining assistance, by means of voluntary contributions, for building a new hospital.

The Deaconesses' Hospital in Alexandria was founded by the central establishment of the German Deaconesses at Kaiserswert. It has been in existence now nearly eleven years, and has been supported almost entirely by voluntary contributions from the Protestant Europeans in Alexandria, together with a small yearly subsidy (not exceeding £60 per annum in each case) from the British, Prussian, and Egyptian Governments.

The present hospital is situated in the Turkish quarter of Alexandria, but it is found that both in size and situation it is no longer suited to the needs of this great commercial city; and the committee of management have therefore resolved to erect a new hospital more commodious and more expressly adapted to the purpose in view than the present building, which is in a ruinous condition. But the sum raised by the sale of the old house and ground, and by collections in Egypt, falls short of the sum required for completing the proposed new building, owing to the heavy expense of building in this country. It is hoped therefore that the charitable public in England may see fit to assist in so laudable and philanthropic an object.

I may state, for the information of those who are not acquainted with the German Deaconesses' Society, that their hospitals, of which there are several in the Levant (*e. g.* at Smyrna, Constantinople, Beyrout, Jerusalem), are conducted entirely —so far as regards their internal management— by the sisters of the Society, who give their services gratuitously under a voluntary engagement. They are visited by the principal medical men of each place under the direction of their respective consulates, and admit patients without distinction of nationality or creed.

To give some idea of the benefit which the Alexandrian Hospital confers on the sick and needy, I give the number of patients admitted during the time it has existed:—English, 1,918; Germans, 397; Greeks, 335; Austrians, 214; Swedes, 186; Turkish subjects, 150; Italians, 94; Dutch, 81; Egyptians, 63; Belgians, 65; Swiss, 61; French, 67; Russians, 58; Danes, 49; Americans, 42; Portuguese, 30; Spaniards, 29; Brazilians, 21; Mexicans, 8.

The terms under which patients are admitted are as follow:—1. Indigent patients, sent in by the various consulates, 1s. 8d. per day, but often only a franc a day is charged. The same charge for indigent patients who are not sent in by any consulate.—2. Distressed seamen, 1s. 10d. per day (this is usually paid by the consulates).—3. Seamen whose expenses are paid by their ship, or private patients sent in by the consulates, 3s. per day.—4. Private patients paying their own expenses, 5s. per day, but often less is charged, according to circumstances. For the above payment food, lodging, washing, medical attendance, medicine, &c. are provided.

From an acquaintance of more than seven years with the hospital, I can bear witness to the zeal and kindness of the sisters; and I most warmly recommend this institution as deserving every encouragement from the kind liberality of the British public.

Edwin John Davis,
H.B.M.'s Consular Chaplain,
Alexandria.

Alexandria, 1869.

Sister Olga's present address is 91, Gloucester Terrace, Hyde Park, W.

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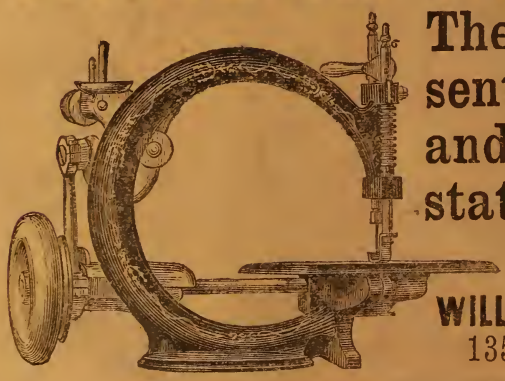

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